

MEDITATIONS  
ON THE HOLY  
SACRAMENT  
OF THE  
Lords last Supper.

BY

EDWARD REYNOLDS sometimes  
Fellow of *Merton* College in *Oxford*, and  
now Rector of the Church of *Braunston*  
in *Northampton-Shire*.

*The second Edition corrected and revised  
by the Author.*



LONDON,  
Imprinted by *John Norton* for *Robert Boslock*, and  
are to be sold at his shop in *S. Pauls Church-yard* at  
the signe of the Kings-Head. 1639.

IMMORTALITY

OF THE HUMAN SOUL

SACRA

OF THE

IMMORTALITY

BY

JOHN H. ...

...

...

...

...

...

...

...

...

...

...





# TO THE RIGHT WORSHIPFULL SIR

HENRY MARTEN Knight Iudge

of the Admiralty, and of the Prevo-

gative Court of Canter-  
bury.

Sir,



Ant Hierom having in  
the beate of his Youth  
written an allegoricall  
Exposition upon the Pro-  
phet Obadiah, did in  
his riper Age solemnly  
bewaile unto his Friend Pammachius  
both his rashnesse in that attempt, and his  
infelicity further herein, that what hee  
thought had beene buried amongst his pri-  
uate papers, was gotten into the hands of

*Hieron. in  
Proem. ad  
Obad.*

## The Epistle

a certaine Young man, and so saw the Light. The selfe same complaint am I forced to make touching this little Manuell of Sacramentall Meditations, which I humbly put into your hands. It was written with respect onely to mine owne private use many yeares since, when I was a young Student in the Vniuersity, as my first Theologicall Essay. And now lately, by meanes of a private Copie long agoe communicated unto a Friend, it had without my knowledge received a Licence for the Presse, my earnest care was upon the first notice thereof wholly to have suppressed the Publication: but the Copie which had beene licenced, being, by I know not what miscarriage lost, I have found it necessarie, for feare of the like inconvenience againe to review a broken Copie which I had by mee, and have rather chosen to let it passe forth with some brieve and sudden Castigations of mine owne, than once more runne the hazard of a surreptitious Edition. Mine Apologie shall be no other than that of the good Father, Infans eram, nec dum scribere noveram. Nunc, ut nihil

## Dedicatorie.

nil aliud profecerim , saltem Socrati-  
 cum illud habeo , scio quod nescio  
*And now since I finde that the Oblation of  
 the first fruits , though haply they were  
 not alwayes the best and ripest , did yet  
 finde favourable acceptance with God him-  
 selfe, I have beene embolden'd to present this  
 small Enchiridion , ( the very first fruits of  
 my Theologicall studies ) unto the hands and  
 patronage of so greatly learned , eloquent,  
 and judicious a person , and that upon this  
 assurance ; That as many times aged men  
 when they walke abroad leane upon the hand  
 of a little Childe , so even in this little and  
 youthfull Treatise , such comfortable Trueths  
 may be , though weakely , delivered, as may  
 helpe in your journey towards a better Coun-  
 try to refresh and sustaine your aged thoughts.  
 The Blood of Christ , and the Food of Life,  
 are subjects worthy of all acceptation, though  
 brought unto us in an earthen vessell. Eli-  
 sha was not a whit the lesse valued by that  
 noble Naaman , though it were an hand-  
 maid which directed unto him.*

Neither was Davids comfort in rescuing  
 of

2 Reg. q. 2. 3

2 Sam. 17.  
17.

1 Sam. 30.  
13.

## Dedictory.

1 Sam. 30.  
31.

Isai. 11.6.

1 Tim. 4. 12.

of his Wives, and recovering of the spoiles from the Amalekites any jot the smaller because a young man of Egypt made way for the discovery. The Sovereignty of the Gospell is herein most excellently set forth in that it many times leadeth the Soule by the hand of a childe, and is as truly, though not as abundantly powerfull from young Timothy as from Paul the aged. As Christ can use weake elementes to exhibite, so can hee also use a weake penne to expresse the vertue and comforts of his Body and Blood. In this confidence I have made bold to prefixe your name before these Meditations, that therein I might make a publike acknowledgement of my many and deepe engagements for your abundant favours, and might with most hearty prayers commend you and yours to that Blood of sprinkling, which speaketh better things for us than that of Abel. In which desires I daily remaine;

Yours in all humble observance,

EDWARD REYNOLDS.

A Summary of the severall  
Chapters contained in this  
Booke.

Chap. 1. **M**Ans Being, to be employed in working: that working is directed unto some good, which is God, that good a free, and voluntary reward, which we here enjoy, onely in the right of a promise, the seale of which promise is a Sacrament.

pag. 1.

Chap. 2. Sacraments are earnestts, and shadowes of our expected glory made unio the senses.

p 5

Chap. 3. Inferences of practise from the former observations.

p. 9

Chap. 4. Whence Sacraments derive their vauel, and being, namely, from the Author that instituted them.

p. 13

Chap. 5. Inferences of practise from the Author of this Sacrament.

p. 17

Chap. 6. Of the Circumstances of the institution, namely, the time, and place.

p. 22

Chap. 7. Of the matter of the Lords Supper, Bread, and Wine, with their Analogie unio Christ.

p. 29

Chap. 8. Practicall inferences from the materialls of the Lords Supper.

p. 36

Chap. 9. Of the Analogie and proportion between

a

the

## The Table.

*the holy actions used by Christ in this Sacrament, and Christ himself who is the substance of it.* p.40

Chap. 10. *Of the fourth action, with the reasons why the Sacrament is to be eaten and drunken.* p.47

Chap. 11. *Of other reasons, why the Sacrament is eaten, and drunken, and of the manner of our union, and incorporation into Christ.* p.54

Chap. 12. *Inferences of Praefise from the consideration of the former actions.* p.63

Chap. 13. *Of the two first ends, or effects of the Sacrament, namely, the exhibition of Christ to the Church, and the union of the Church to Christ. Of the reall Presence.* p.83

Chap. 14. *Of three other ends of this holy Sacrament, the fellowship, or union of the faithfull, the obligation of the Covenant of Grace, and the abrogation of the Passeeover.* p.102

Chap. 15. *The last end of this holy Sacrament, namely, the Celebration, and memory of Christs death. A briefe collection of all the benefitts which are by his death conveyed on the Church. The question touching the quality of temporall punishments stated.* p.113

Chap. 16. *Of the manner after which wee are to celebrate the memory of Christs passion.* p.137

Chap. 17. *Inferences of praefise from the severall ends of this holy Sacrament.* p.146

Chap. 18. *Of the subject, who may with best benefit receive the holy Sacrament, with the necessary qualification thereunto, of the necessity of due preparation.* p.165

Chap. 19. *Of the forme, or manner of examination.*

## The Table.

tion required, which is, touching the maine qualification of a worthy receiver, saith: The demonstration whereof is made, first, from the causes, secondly from the nature of it.

p.177

Chap.20. Of the third, and last meanes for the triall and demonstration of Faith, namely, from effects or properties thereof.

p.210

F F N F S.





Perlegi eruditum hunc de S. Eucharistiâ  
Tractatum , dignumque judico qui  
typi mandetur. R. P. Episc. Lond.  
Capell. domest.

*April. 7. 1638.*

*Tho. Wykes.*







MEDITATIONS  
ON THE  
HOLY SACRAMENT  
OF THE  
LORDS LAST SVPPER.

CHAP. I.

*Mans Being to bee imployed in working : that working directed unto some Good, which is God; that Good, a free and voluntary Reward, which wee here enjoy onely in the right of a Promise, the seale of which Promise is a Sacrament.*

**T**HE Almighty power and wisdom of God hath given unto his creatures, a triple degree of perfection, their *Being*, their *Working*, and their *Good*; which three are so subordinate to each other, that *Working* is the end and scope of *Being*, and *Good* is the end and scope of *Working*. But no *Being*,  
B can

can produce any *work*, no *work* reach unto any *Good*, without something that may be a rule of working, and a way to *Good*; and therefore Almighty God in the work of the Creation imprinted in each creature a secret principle, which should move, governe, and uniformly direct it to its proper worke and end; and that principle wee call a *Law*, which by assigning unto each thing the kinde, measure and extent of its working, doth lead it on by a strait and infallible line unto that *good*, for which it worketh. All other Creatures below the spheare of reason, being not only in the quality of their nature of a narrow and straight perfection, but in their duration finite and perishable, the good unto which this Law of their creation directs them, is a finite Good likewise. But men and Angels being both in nature more excellent than all others, and in continuance infinite and immortal, cannot possibly receive from any thing, which is a meere creature, and lesse perfect than themselves, any compleat satisfaction of their desires, and therefore must by a circle turne back unto God, who is as yett the *Omega*, the end and object of their working, as the *Alpha*, the cause and author of their being. Now God being most free, not onely in himselfe, but in the diffusion and communication of himselfe, unto any thing created (which therefore he cannot be naturally or necessarily bound unto) and being also a Good infinitely beyond the largest compasse of the  
Crea-

Creatures merit or working, it followes that neither Men nor Angels, can lay any necessary claime unto God, by a debt of *Nature*, (as a stone may unto the Center by that naturall impresse which directs it thither;) but all our claime is by a right of *Promise* and *voluntary Donation*, so that that which in other meere naturall creatures is calld the Terme or Scope, is in reasonable creatures the *Promise* or *Reward* of their working; *Fear not Abraham, I am thy exceeding great reward*. So then we have here our *good* which is *God*, to be communicated unto us, not in the manner of a necessary and naturall debt, but of a voluntary, and supernaturall *Reward*: Secondly, we have our *working* required as the meanes to lead us in a strait line unto the fruition of that *good*: and in as much as mans will, being mutable, may carry him unto severall operations of different kinds, we have thirdly a *Rule* or *Law*, to moderate the kind and manner of our working. whereby wee reach unto our desired *good*; which *Rule* when it altereth (as in the new Covenant of grace it doth) the quality of that work, whereby we reach unto our desired *good* doth alter likewise. Now fourthly we must further observe, that betweene our *working* which is the *motion* towards our *good*, and our *fruition*, or resting in it, there is a distance or succession of time: so that while we are in our estate of *working*, wee doe not *enjoy* God by any full, reall presence or possession, but only by a

right of a *Covenant* and *Promise*, which makes the Apostle say, that in this life we live by faith, and not by sight. Now *Promises* or *Covenants* require to have annexed unto them *Evidence* and certainty, so farre as may secure the party that relies upon them: which in humane contracts is done, by giving our words, and setting to our seales for confirmation. And now lastly in as much as that *Dutie*, on condition whereof God maketh this *Promise* of himselfe unto us, is the worke of the *whole man*, the Evidence and Confirmation of the Promise is by God; made unto the whole man likewise, and to each facultie of man, which it pleaseth him in mercy the rather to doe, because of that dependance of our soules on the inferiour and subordinate powers, and of that necessary connexion which there is between the inward reason, and the outward senses. God then (presupposing ever the performance of *conditions* on our part) doth *secure* his Church, and give *evidence* for the discharge of his *covenant* and *promise*, first to the *soule* alone by the testimony of his *Spirit* (which is both the seale and the witness of Gods Covenant :) and secondly both to the soule and to the *senses* by that double bond, his word written or preached, and his seale visibly exhibited to the eye, and taste, but especially unto the taste, in which objects are more really and with lesse fallibility united to the faculty, in which there appeareth a more exquisite fruition of delight, in these good things which are pleasing;

sing, and lastly in which the mysticall union of the Church to its head, unto the making up of one body is more naturally exprest. And these *seales* annexed unto the word or patent of Gods Promise, have been ever proposed unto the Church in all its estates, and are nothing else but that which we call a *Sacrament*. So that as the testimony of the Spirit is an invisible seale, and earnest to the soule, so is the Sacrament a visible seale and earnest to the sense; both after a severall manner, ratifying and confirming the infallible expectation of that future Reward, which as well the senses as the soule shall in Gods presence really enjoy after they have fulfilled the service which God requireth.

CHAP. II.

*Sacraments are earnestes and shaddones of our expected glory made unto the senses.*

**T**HE Promises, and Word of grace with the *Sacraments*, are all but as so many sealed Deeds to make over unto all successions of the Church, so long as they continue legitimate children, and observe the Lawes on their part required, an infallible claime and title unto that good which is not yet revealed, unto that inheritance which is as yet laid up, unto that life which is hid with God,

and was never yet fully opened or let shine up-  
on the earth. Even in Paradise there was a *Sa-  
crament*; a tree of life indeed it was, but there  
was but one; whereas *Adam* was to eat of all the  
fruits in the Garden: He was there but to taste  
sometimes of life, it was not to be his perpetuall  
and only food. We read of a Tree of life in the  
beginning of the Bible, and of a tree of life in  
the end too; that was in *Adams* Paradise on  
earth, this in Saint *Johns* Paradise in heaven: But  
that did beare but the first fruits of life, the ear-  
nest of an after fulnesse; this bare life in abun-  
dance, for it bare twelve manner of fruits, and  
that every moneth, which shewes both the com-  
pleatnesse, and eternity of that glory which wee  
expect. And as the Tree of Paradise was but a  
Sacrament of life in heaven, so Paradise it selfe  
was but a Sacrament of heaven. Certainly *Adam*  
was placed amongst the darke and shady trees of  
the Garden, that hee might in an Embleme ac-  
knowledge, that he was as yet but in the shadow  
of life, the substance whereof he was elsewhere  
to receive. Even when the Church was *pure*, it  
was not *perfect*; it had an age of *infancy*, when it  
had a state of *innocence*: Glory was not commu-  
nicated unto *Adam* himselfe without the vaile  
of a *Sacrament*: the light of God did not shine on  
Paradise with a spreading and immediate ray;  
even there it was mixed with shadowes, and re-  
presented only in a Sacramentall reflex, not in  
its owne direct and proper brightnesse. The If-

raelites in the wilderneffe had light indeed, but it was in a cloud; and they had the presence of God in the Arke, but it was under severall coverings; and they had the light of God shining on the face of *Moses*, but it was under the vaile; and *Moses* himself did see God, but it was in a cloud: so uncapable is the Church, while encompassed with a body of sin, to see the lustre of that glory which is expected. Certainly as the Sonne of God did admirably humble himselfe in his *hypostaticall union* unto a visible flesh, so doth he still with equall wonder and lowlinesse humble himselfe in a *Sacramentall union* unto visible Elements. Strange it is that that mercy which is so wonderfull, that the Angels desire to look into it; so unconceivable as that it hath not entred into the thought of man; of such height, and length, and breadth, and depth, as passeth knowledge, should yet be made the object of our lowest faculties: That that which is hid from the wise and prudent in mans little world, his mind and spirit, should be revealed unto the babes, his senses. It were almost a contradiction in any thing, save Gods mercy, to be so deepe as that no thought can fadome it, and yet so obvious that each eye may see it; Handle me and see, for a spirituall substance hath not flesh, was sometimes the argument of Christ; and yet handle and see; take and eat, for a spirituall grace is conveyed by flesh, is the Sacrament of Christ. So humble is his mercy that since wee cannot raise

our

Exod. 13. 21.  
Exod. 26.

Exod. 34. 33.  
Exod. 45.

1 Pet. 1. 12.

Luk. 24. 39.

2 Cor. 5. 3. 4.

1 Cor. 13. 12.

Cor. 13. 12.

our understandings to the comprehension of divine mysteries, he will bring downe, and submit those mysteries to the apprehension of our senses. Hereafter our bodies shall be over-clothed with a spirituall glory by a *reall union* unto Christ in his kingdome; meane time that spirituall glory which we groane after, is here over-clothed with weake and visible elements, by a *Sacramental union* at his Table. Then shall sense be exalted and made a fit subject of glory; here is glory humbled, and made a fit object of sense; *Then shall we see as we are seene, face to face; here we see but as in glasse darkly*, in the glasse of the Creature, in the glasse of the word, in the glasse of the Sacraments. And surely these are in themselves cleere and bright glasses, yet we see even in them but darkly, in regard of that vapour and steeme which exaleth from our corrupt nature, when we use them: and even on these doth our soule look through other darke glasses, the windowes of sense. But yet at the best they are but glasses, whose properties are to present nothing but the pattern, the shaddow, the type of those things which are in their substance quite behind us, and therefore out of sight: so then in generall, the nature of a *Sacrament* is to be the representative of a substance, the signe of a covenant, the seale of a purchase, the figure of a body, the witnesse of our faith the earnest of our hope, the presence of things distant, the sight of things absent, the taste of things unconceivable, and the knowledg  
of



of things, that are past knowledge.

CHAP. III.

*Inferences of Practice from the former observations.*

**H**ERE then we see first the different state and disposition of the Church, here in a state of corruption, and therefore in want of water in Baptisme to wash it; in a state of infancy, and therefore in want of milke in the word to nourish it; in a state of weaknesse, and therefore in want of bread, the body of Christ, to strengthen it; in a state of sorrow, and therefore in want of wine, the blood of Christ, to comfort it. Thus the Church while it is a child, it speaks as a child, it understands as a child, it feeds as a child, here a little, and there a little; one day in the week, one houre in the day, it is kept fasting and hungry. But when it is grown from strength to strength, unto a perfect age, and unto the fullnesse of the stature of Christ, then it shall be satisfied with fatnesse, and drinke its full of those rivers of pleasures, which make glad the City of God: It shall keep an eternall Sabbath, a continued festivall; the Supper of the Lamb shall be without end, or satiety: so long as the Bridegroom is with them (which shall bee for ever) they cannot fast.

Secondly, we see here, nor see only, but even  
C taste

r.

2.

taste and touch how gracious the Lord is, in that he is pleased even to unroabe his graces of their naturall lustre, to overshadow his Promises, and as it were to obscure his glory that they might bee made proportion'd to our dull and earthy senses, to lock up so rich mysteries as lye hidden in the Sacraments in a bason of water, or a morsell of bread. When he was invisible by reason of that infinite distance between the divine nature and ours, he made himselfe to be seene in the flesh; and now that his very flesh is to us againe invisible by reason of that vast distance betweene his place and ours, he hath made even it in a mysticall sense to be seene and tasted in the Sacrament. Oh then since God doth thus farre humble himselfe and his graces even unto our senses, let not us by an odious ingratitude humble them yet lower, even under our feet. Let us not trample on the blood of the Covenant, by taking it into a noysome sinke, into a dirty and earthy heart. He that eats Christs in the Sacrament with a foule mouth, and receiues him into an unclensed and sinfull soule doth all one as if he should sop the bread he eates in dirt, or lay up his richest treasures in a sink.

3.

Thirdly, we learne how we should employ all our senses. Not only as brute beasts do, to fasten them on the earth, but to lift them up unto a more heavenly use, since God hath made even them the organs and instruments of our spirituall nourishment. Mix ever with the naturall a heavenly use of thy senses. Whatsoever thou  
 seeest,

seest, behold in it his wonder: whatſoever thou tasteſt, taſte in it the ſweetneſſe, as well of his love, as of the creature. If Chriſt will not dwell in a foule houſe, he will certainly not enter at a foule doore. Let not thoſe teeth that eat the bread of Angels grinde the face of the poore; Let not the mouth which doth drinke the blood of Chriſt, thiſt after the blood of his neighbour: Let not that hand which is reached out to receive Chriſt in the Sacrament, bee ſtretched out to injure him in his members: Let not thoſe eyes which looke on Chriſt bee gazing after vanity. Certainly if hee will not bee one in the ſame body with a harlot, neither will he be ſeen with the ſame eyes: he is really in the heaven of the greater world, and he will be no where elſe Sacramentally but in the heavenly parts of man, the leſſer.

41 Cor. 6. 15.

Laſtly, we ſee here what manner of converſation wee have; The Church on earth hath but the earneſts of glory, the earneſt of the *Spirit*, and the earneſt of the *Sacrament*; that <sup>b</sup> witneſſing, this <sup>c</sup> ſignifying, both confirming and <sup>d</sup> ſealing our adoption. But <sup>e</sup> we know not what we ſhall be, <sup>f</sup> our life is yet hid, and <sup>g</sup> our inheritance is laid up for us. A Prince that is haply bred up in a great diſtance from his future kingdome in another Realme, and that amongſt enemies, where he ſuffers one while a danger, another a diſgrace, loaded with dangers and diſcontents, though by the aſſurance of blood, by the warrant of his fathers owne hand and ſeale he may

<sup>b</sup> Rom. 8. 16.

<sup>c</sup> Rom. 4. 11.

<sup>d</sup> Ephes. 4. 30.

Rom. 4. 11.

<sup>e</sup> 1 Iohn 3. 2.

<sup>f</sup> Colos. 3. 3.

<sup>g</sup> 1 Pet 1. 4.

a 1 Pet. 3.9.  
 b Rom. 6.17.  
 c 2 Cor. 5.6.

James 1.14.

Ephes. 3.9.

be confirmed in the evident right of his succession, can hardly yet so much as imagine the honour he shall enjoy, nor any more see the gold and lustre of his Crown in the print of the wax that confirms it, than a man that never saw the Sunne can conceive that brightness which dwelleth in it by its picture drawne in some dark colours. We are <sup>a</sup> a royall people, <sup>b</sup> heires, yea co-heires with Christ: but we are in a farre country and <sup>c</sup> absent from the Lord, in houses ruinous and made of clay, in a region of darknesse, in a shadow of death, in a valley of teares, though compassed in with a wal of fire, yet do the waves of ungodly men break in upon us; though ship'd in a safe Ark, the Temple of God, yet often tosd almost unto shipwrack, and ready with *Jonah* to be swallowed of a great Leviathan; though protected with a guard of holy Angels, which pitch their tents about us, so that the enemy without cannot enter, yet enticed often out, and led privily but voluntarily away by the enchanting lusts, the Dalilahs of our owne bosome. The kingdom and inheritance we expect is hid from us, and we know no more of it, but onely this, that it passeth knowledge. Onely the assurance of it is confirm'd by an infallible patent, Gods own promise, and that made firme by a seale coloured with that blood, and stamped with the image of that body which was the price that bought it. What remains then, but that where the body is, thither the Eagles flie, where the treasure is there the heart be also, that we groan after

after the revelation of the sonnes of God, when the vaile of our mortality shall be rent, the mud-wall of the flesh made spirituall and transparant, the shadows & resemblanees of the Sacraments abolished, the glasse of the creature removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded, and from the power of the spirit within, and the presence of Christ without, shall be diffused on the whole man a double lustre of exceeding abundant glory. The hope and assurance of this is it which in those holy mysteries of Christs Supper we receive, which if received without dependance and relation on that glory which they foreshadow, and on that body which withall the merits of it they oblige, doth no more good than the seale of a king without any grant or patent whereunto it should bee joyned, in which there is no profit beynd the bare wax, and much danger in trifling with so sacred a thing.

CHAP. IIII.

*Whence Sacraments derive their value and being, namely from the Author that instituted them.*

**B**Vt why are not the instruments more glorious where the effects are so admirable? whence is it that there should lie so much power in the narrow roome of so small and common elements? It had been worth the

erecting of a new creature, to be made the pledge of a new covenant; the first fruits are of the same nature with their crop, & earnest useth to be paid in coine of the same quality with the whole after-sum. If then Sacraments are the earnest of our glory, why are not the faithfull in stead of eating a morsell of bread, taken up with S. Paul into the third heavens? why are they not in stead of drinking a sip of wine transformed with their Saviour, and have with Stephen a vision of him at the right hand of the father? how discursive is foolish pride when it would prescribe unto God? vaine man who undertaketh to instruct thy maker in stead of praying him? to censure his benefits when thou shouldst enjoy them? wilt thou not receive salvation without thine owne counsell, or art thou so foolish as to conceive nothing pretious without pompe? and to judge of the things conveighed by the value, and quality of the instrument that conveighs it? tel me then, why it is that water a vulgar element is held in a Cisterne of lead, and thy wine a more costly liquor, but in a vessell of wood? Tell me the reason why that wax which in the shop happily was not priz'd at a penny, should by cleaving unto a small parcell of parchment bee valuable unto a million of money? Tell me why should that clay, which while it lay under foot was vile and dishonourable dirt, when it was applyed by Christ unto the eye of a blind man, be advanc'd unto the condition of a pretious & supernaturall salve? Is not even in works of Art, the skil of the work-

workman more eminent in the narrowest & unfittest subjects? Are not the Iliads of *Homer* more admirable in a Nut-shell than in a volume? doe not Limmers set the highest value on their smallest draughts? and is there not matter of admiration, and astonishment in the meanest and most vulgar objects? And what madness is it then by those reasons to undervalue faith, which are the arguments to confirme it? as if the power of an Agent were not there greatest where the subject on which he worketh doth conferre least, as if the weaknesse of the element did not adde unto the wonder of the Sacrament. If it were an argument of Christs miraculous power to feed five thousand with so few loaves, why should not the miracle of his Sacrament bee equall which feeds the whole Church with so slender elements? certainly they who any way disesteeme the seeming meanness and emptinesse of the Sacrament, entertaining but low and vulgar conceits thereof, stumble at that same stone of foolishnesse, by which the Gentiles fell from their salvation. But wilt thou needs know both the reason why we use no other Sacraments, & why these carry with them so much vertue? one answer resolves both. It is the Majesty of the same King that coynes his mony, and that values it; he that frames a private mint, or imposeth another rare, is in both equally a traitor; in the former by stealing the Kings authority, in the other by altering it: the same Author did both institute the Sacrament and value it; from the same

a *Senec. naturalium quæst.* Aug.  
ep. 3. *Ambros.*  
*Hexam. lib. 6. c. 6*  
*Chrysost. hom. 12*  
*ad pop. Antioch.*  
*Tertul. de B. p.*  
*tific. c. 2. & contra*  
*Marc. 1. 5. c. 5.*

*Vide Ambrosi*  
*de Sacrament.*  
*lib. 4. cap. 4.*



same power did it receive the necessity of its being, and the efficacy of its working. In covenants or conveyances the articles and instruments may be haply drawne by some Lawyer, but the confirmation of them by hand and seale, are ordinarily performed by the men themselves who are interested in them. A Secretary may write the letter, but his Lord will himselfe subscribe and seale it. Thus the patent of Gods covenant hath been drawn out for the benefit of Gods Church by many selected and inspired instruments, unto whom God did dictate so much of his will by divine suggestion, as his pleasure was to acquaint and edifie his Church withall. But when hee comes to confirm this his gift by hand and seale, behold then an immediate presence of his own; then comes Gods owne finger, that is in the phrase of Scripture <sup>a</sup>, his spirit to write as a witness in the soule; and then doth God stretch out his own hand, and reach unto us that Supper which is the *seale* to obsignate unto the senses the infallible truth of those covenants, and our evident interest in those benefits, which were before proclaimed in the patent of his word. The <sup>b</sup> Apostle delivered nothing as it were by a second hand to the Corinthians, but what hee had formerly received from the Lord. Divine things are unto us <sup>c</sup> deposited, we must first be *receivers*, before *deliverers*.

<sup>a</sup> Matth. 13. 38.  
Luke 11. 20.

<sup>b</sup> 1 Cor. 11. 23.

<sup>c</sup> 1 Tim. 1. 11.  
1 Tim. 6. 20.



# Lords last Supper.

17

## CHAP. V.

*Inferences of practice from the Author of this Sacrament.*



Ere then we see, first both the absurdity and the wickednesse of a wil-worship, when the same man who is to performe the obedience shal dare to appoint the lawes, implying a peremptory purpose of no farther observance than may consist with the allowance of his own judgment. Whereas true obedience must be grounded on the *majesty* of that power that *commands*, not on the *judgment* of the subject, or *benefit* of the precept impos'd: divine laws require obedience, not so much from the *quality* of the things commanded (though they be ever holy and good) as from the *authority* of him that institutes them. We are all the *servants* of God, and servants are but *living instruments*, whose property it is to be governed by the will of those in whose possession they are. Wil-worship, and services of superstition, well they may flatter God, they do not please him. He that requires us to deny our selves in his service, doth therein teach us that his commands stand rather in feare, than in need of us; in *feare* of our boldnesse least we abuse them, not in *need* of our judgments to polish or alter them. The conquest of an enemy against the prescript of his Generall cost a Roman Gentleman his life, though his own father were the

D

Judge.

*d* Vid. Tertul. de penitent. c. 4. & August. de Civ. Dei. l. 1. c. 26. & de Genes. ad lit. lib. 8 c. 12. c Rom. 7. 12.

*f* Arist. Polit. lib. 1.

*g* Plutarch. de superstitione.

*Arrianus ubi scribit de iudiciis Iovis, Iovis 3. m. 2. Chrysost. in Rom. Hom. 2.*

Liv. lib. 8.

Brissot de Reg.  
Pers. lib. 1.

A. Gell. l. 1. c. 13

Cyprian. cont.  
Demetrianum.Numa. apud  
Liv. lib. 1.Semper Agamem  
rogat, nec nisi  
iussu agit  
Ovid. Fast. l. 3.

Judge. The killing of a Lyon contrary to the establish'd Laws of the Kings hunting (though it were only to rescue the King himself, whose life was set upon) cost a poore *Persian* the losse of his head. The over-wise industry of the Architect in bringing not the same but a fitter piece of timber than he was commanded to the Romish Consul, was rewarded with nothing but the bundle of rods. So jealous & displeased are even men themselves, to have their own Lawes undervalued by the private Judgments of those who rather interpret than obey them. And therefore even those men who erected the fabricks of superstition & wil-worship, have yet ever endeavoured to derive the original of them on some divine revelations. And that great Roman Captaine *Scipio*, ever before the undertaking of any businesse, was wont first to enter the Capitol, and pretend a consultation with the Gods touching their allowance of his intended designs, grounding al his attempts, and governing all his actions by the supposed unerring Judgment of their Deities. And generally in all the Roman sacrifices the minister or servant was to attend a command before he was to strike the beast that was offered. Horrible then, and more than heathenish is the impiety of those who mixing humane inventions and ceremonies of their owne unto the substance of these sacred mysteries, and imposing them as divine duties with a necessity of absolute obedience, doe by that means wrench Christs own divine prerogative out of his own hands, and make themselves,

shall

shall I say co-founders and joynt authors of his Sacraments : nay rather indeed the destroyers of them : since as he that receives otherwise than Christ requires, receives not Christ but rather damnation ; so he that gives otherwayes than Christ instituted doth not indeed give Christ, but an Idoll of his own making.

1 Cor. 11.

Secondly, wee see here with how great reverence we ought to approach Gods Temple, to receive these deep mysteries of Salvation, which it pleas'd Christ in his owne person to institute, and with his owne presence to exhibit unto the Church : was a beast slaine for touching the Mount, and shal not a man of beastly and vile affections, bee punished for touching that Table where the Lord is present : was *Moses* to put off his shooes at that bush which represented Gods power, and must not we shake off our earthly and corrupt desires at those mysteries which represent his mercy : were *Nadab & Abihu* destroyed before the Lord for offering strange fire at his Altar, and shall wee plead immunity if wee present strange soules, and a false faith at his Table : was *Adam* thrust out of Paradise for his sin in eating of the tree of knowledg ; and shall we escape if we sin in eating of the bread of life : even unto the institutions of mortall men, though often in their substance needlesse, in their observance difficult, and in their end not much beneficiall, so long as they keep within the compasse of indifferent things, there is requir'd not only our obedience, but our reverence. The word of God,

Heb. 12. 20.

though delivered unto us in earthen vessels, by men of like, weak, and fraile affections with our selves, yet because of that native pretiousnesse which resides in it, & of that derived glory which it brings from the spirit that reveald it, is so far to be honor'd, as that the vessels that bring it, are to be had in high estimation, even for their works sake: But the Sacraments are not either of humane authority, as are positive lawes, nor of divine inspiration unto holy men, as were the Scriptures, but they are by so much the more the immediate effects of divine power, by how much they are instituted without the least concurrence of any other instrument; being reach'd out first unto the Church of God by that immaculate & pretious hand, which was it self presently stretcht forth on the Crosse to embrace the weary and heavy laden. Let us not then venture to receive so sacred things with unwashen hands, as matters of meere custome, fashion, or formality. But let us looke unto that high authority that ordain'd them, on that holy mouth that blessed them, on that arme of mercy that exhibits the; being ever assur'd that as Christ hath one hand of bounty & redemptiō which reacheth forth life to the worthy receiver, so hath he another of justice & power ready to avenge the injuries & contempt that shall be done to his owne holy institution.

Thirdly, we see here the honorable condition of the faithfull, in that they not onely receive Christ, and all the benefits of his merits and actions, but al this they receive from his own hands.

For we may not think that the actions of Christ in looking up and blessing, and breaking, and giving, were meerly temporary, locall, or confined actions, terminated only to the present company that were then with him. Certainly as the Apostles were then the representative Church, so was that a representative action, the vertue and effect whereof descends, and passeth through all successions of the Church. The arme of the Lord is not shortned or any way shrunk that it cannot still exhibit what then it did. If he can so lengthen the arme of faith in us, as to reach as farre as heaven to embrace him, hee can as well stretch out his own arme of mercy from heaven to present that unto us which he did unto his disciples. It was an admirable and unexpected honor that was shewd to *Mordecay* when the royall Crown and the Kings own apparell was put upon him, though by the service of wicked *Haman*: But Christ doth not only bestow on us his Kingdom in the Sacrament (which seales unto us our inheritance with him) nor doth onely invest us with his own meritorious purple Roabs, his red garments from *Bozrah* (the garments of innocency and of unity) but doth all this with his owne immediate hand; so that our honour must needs be so much greater than was *Mordecays*, by how much the roabs of Christ are more royall than the Persian Kings, and his person more sacred than was wicked *Hamans*.

Hester. 6. 10.

1 Pet. 2. 9.  
Rom. 8. 17.

## CHAP. VI.

*Of the Circumstances of the Institution, namely the Time and Place.*

**A**ND as the *Autor*, so the *Circumstances* of the Institution do not a little adde unto the excellency of this Sacrament: first for the circumstance of *Time*; It was the same night wherein he was betrayed: in the evening and after Supper. *In the evening* or night, a time fit to prefigure a passion, and eclipse, his especially who was the Sunne of righteousness, and the light of the World; a passion that brought darkness on the very fountaine of light, the Sunne, even in the midday: *In the evening*, to note that now the fulnesse of time was come, wherein Christ was to accomplish the redemption of the World. *In the evening* or twilight when the Pascheover was celebrated, learne from the condition of the time the nature as of that Legall, so in some sort of this Evangelicall Sacrament; it is but a shadow and darke representation of that light which shall be revealed. It hath but the glimmerings, and faint resemblances of that mercy which redeemed us, of that glory which expecteth us. *In the evening* at the eating of the Paschall Lambe, to note that Christs active obedience to the commands of the Law went together with his passive obedience to the curse and penalty of the Law. He first cele-

1 Cor. 11.  
Math. 26. 20.

Chrysost. in  
Matth. 26.

Exod. 12. 6.

Chrysost. Tom. 5.  
serm. 80 de pro-  
ditione Iude.

celebrated the Pasſeover that therein he might teſtifie his *performance* of the Law, and then he inſtituted his own Supper, that therein he might prefigure his *suffering* of the Law. *In the evening* after the Paſſeover, to ſignifie the abolishing both of the Evening, and the Poſſeover, the plucking away of *Moses* his vail, of all thoſe dark and miſty prefigurations of that light, which was within a few dayes to riſe upon the World. Hee would firſt celebrate the Paſſeover, and there nullifie it, to make it appeare unto the World that he did not therefore abrogate that holy ordinance, becauſe he oppugn'd it, but becauſe he fulfil'd it, & therefore to the ſubſtance he joynes the ſhaddow, the Lamb of the *Jewes*, to the Lamb of God the true ſacrifice, to that which was typicall, that the brightneſſe of the one, might abolish and ſwallow up the ſhaddow of other. *In the evening* at the time of unleavened bread, to ſignifie that we alſo (it is the inference of the Apoſtle) ſhould keepe our feaſt not with the leavened bread of malice, or of wickedneſſe, but with the unleavened bread of ſincerity and truth. That we ſhould not venture to play the huckſters with ſo divine and pure myſteries, by adulterating them with cyther the mixture of humane inventions, or with the mud of our own ſinful affections. *In the evening* at the time of Supper, to note the moſt willing and ready, yea, the forward and greedy reſigning himſelfe into the hands of bloody and cruell men; to ſignifie that unto him it was meat & drinke not only to doe,

but

*Et ſacrificium  
ſuccreſſit omni-  
bus Sacramentis  
veteris Teſta-  
menti Aug. Civ.  
De l. 17. 6. 20.*

*καὶ τὸν ζυμῶν  
ἐν αὐτῷ πικρὸν  
τὸν καιρὸν παρα-  
στῆται ἡ λαοῦ  
τῶν Χριστιανῶν.  
Cory. 17.*

*I Cor. 5. 7.*

*I Cor. 1. 17.*

*Iohn 4.*



1 Cor. 11.

Mat. 26. 39.

Psalme 110.

but to suffer his Fathers Will. *In the evening* of that same night, wherein he was betrayed to give first a warrent unto his Church, of his approaching passion, which, though so intolerable for the quality and burthen of it, that it could not but amaze his humanity, and draw from him that nat. rall and importunate expression of the desire he had to decline it, yet in these elements did he ascertain the Church, that as he came to drinke of the brooke in the way, so he should not shrink from drinking the very bitterest part of it.

And secondly *in the night wherein he was betrayed*, to fore-arme his poore disciples with comfort against the present losse of him, and against all that anguish which their tender hearts must needs suffer at the sight of that bloody and savage usage, which *Judas* and the *Jewes* would shew towards their Master. And therefore in these elements he acquaints them with the nature and quality of his passion, that it should be as Bread to strengthen, and as Wine to comfort the faint hearted, to confirme the knees that tremble, & the hands that hang down. Thirdly it was the night wherein he was betrayed, to let us understand that these words were the words of a dying man, & therefore to be religiously observed, and that this Sacrament was the worke of a dying man, and therefore in its nature a gift or Legacy. In his life time he gave his Church, his Word, and his Miracles, he went about doing good, but now in his passion he bestowed that which

17. d. Aug. de unitate Eccl. cap. 11.  
Chrysost. in 1 Cor. 11.  
Plerique mortales postrema meminere. Caesar apud Salin Castil.  
vid. Augustini epist. 118. prope finem.



which added weight and value, to all his other gifts, himselfe. Other men use to bequeath their bodies to the earth, from whence it came; but Christs body was not to see corruption, and therefore he bequeath'd it unto the Church. It was his body by his hypostaticall and reall, but it is ours by a mysticall and spirituall union. Whatsoever fulnesse is in him, of it have we all received; whatsoever graces and merits flow from him as the head, they trickle down as farre as the skirts of his garment; the meanest of his chosen: the paines of his wounds were his, but ours is the benefit; the sufferings of his Death were his, but ours is the mercy; the stripes on his back were his, but the balme that issued from them ours; the thornes on his head were his, but the Crown is ours; the holes in his hands and side were his, but the blood that ran out was ours: in a word, the price was his, but the purchase ours. The corne is not grinded, nor baked, nor broken for it selfe; the grape is not bruized nor pressed for it selfe; these actions rather destroy the nature of the elements than perfect them; but all these violations that they suffer are for the benefit of man. No marvell then if the Angells themselves stoop & gaze upon so deep a mystery, in which it is impossible to decide whether is greater the Wonder or the Mercy.

If we looke unto the *Place* where this Sacrament was celebrated even there also shall we finde matter of meditation, for we may not thinke that two Evangelists would be so ex-

E

presse

Acts 2. 27.

John 1. 16.

*Servit (Latro)  
quod illa in corpore Christi vulnera non essent  
Christi vulnera  
sed Latronis.  
Ambros. de  
Sancto Latrone  
Serm 44.*

Place.

Matth. 14. 15.  
Luke 22. 12.

Matth. 2. 20.  
*Idem ibidem. in  
 quibus et in  
 hunc adque  
 idem et idem.  
 Inquit. Item. 5.  
 Serm. 80.*

Jude vers. 12.

*Sin sum corda  
 Aug. de dona  
 per se.  
 Hieron. ad He-  
 reb. quest. 2.  
 Cyr. an de Orat.  
 Domnica Cyril.  
 catech. myst.*

presse and punctuall in describing the Place, if there were not some matter of consequence to be observed in it. First then it was a borrowed room, he that had no hole where to lay his head in, had no place where to eat the Paschever. We may not then expect in Christs new Supper any variety of rich and costly dishes, as his Kingdom is not, so neither is his Supper of this World. It was not his purpose to make our worship of him a chargeable service, and to enioyne us such a table, as should fix our thoughts on the meats rather than on the substance which they resembled. He knew that where the senses are overcharged, faith lies unexercis'd: and therefore he proportion'd his Supper both to the quality of his own estate, which was poore, and to the condition of our weaknesse, apt (as the Church after in her love-feasts found) to be rather tempted than edified in too much variety of outward meats. It was likewise an upper room, to note the dignity and divinenesse of this Sacrament, and that property of lifting up the hearts, which it should worke in the receivers of it. Our thoughts and affections while conversant about these mysteries should not lie groveling on the earth, but should be raised unto high and noble contemplations. And this particular of the place may seeme to have been imitated by the Churches, in placing the Lords Table and celebrating the Lords Supper in the Chancell or upper room of the Temple; besides, it was a spacious and great room; and so it should be, for it was a great Supper.

Supper, the Supper of a King. The Disciples were then the type and representative of the whole Catholick Church, which was now by them to be begotten unto God, and therefore the Chamber must needs be a resemblance and Modell of the whole World throughout which the sound of Christs Name, and the memory of his passion, should in his Supper be celebrated untill the end of all things, and then no marvell if it were a great Chamber. Lastly, it was ready spread, fitted, trimmed, and prepared. So sacred a mystery as this may not be exhibited in an unfitted, or unclean place, much lesse received into a corrupt and unprepared soule. The body of Christ was never to see corruption, & therefore it will never be mix'd with corruption. It lay first in a cleane wombe, it was after buried in a virgin Sepulcher; it then was taken into the brightest heavens, and it still resides in molten and purified hearts. He that had the purity of a Dove, will never take up the lodging of a Crow. Here then we see from these circumstances with what reverence and preparation, with what affection and high esteem we should receive these sacred mysteries. The gift of a dying friend (though of contemptible value) is yet greatly prized for the memory of the donor; for though the thing it selfe be small, yet is it the pledge of a great love. The words of a dying man, though formerly vile and vaine, are for the most part serious and grave, how much more pretious was the gift of Christ, who is the Almoner of Al-

*Debetur maximo  
operi hac vene-  
ratio, ut mirissi-  
mum sit author-  
que ejus statim  
consecrandus.  
Plin. Paneg.*

Eph 4. 7. 8. 11.

Can. 8

mighty God, and whose only businesse it was to give gifts unto men: how much more sacred were his last words, who all his life time spake as never man spake. The very presence of a dying man estamps on the mind an affection of feare and awe, much more should the words and gifts of him who was dead and is alive againe. Certainly he hath a flinty soule whom love as strong as death, and death the worke of that love cannot melt into a sympathy of affection. In summe: the Time of this Sacrament was a time of passion, let not us be stupid; it was a time of passeover, let not our soules be unsprinkled; it was a time of unleavened bread, let not our doctrine of it, be adulterated with the leaven of heresie; nor our soules in receiving, tainted with the leaven of malice; it was the time of betraying Christ, let not our hands againe play the *Judas* by delivering him unto Jewish and sinfull soules, which wil crucifie againe unto themselves the Lord of glory; let not us take that pretious blood into our hands rather to shed it, than to drinke it, and by receiving the body of Christ unworthily, make it as the sop was to *Judas* even an harbenger to provide room for Satan. Againe the place of the Sacrament was a high Room, let not our soules ly sinking in a dungeon of sin; it was a great room, let not our soules be straightned in the entertaining of Christ; it was a trimmed roome, let not our soules be sluttish and uncleane when then the King of glory should enter in: but as the Author of those mysteries was holy by a fullness

nesse of grace, the elements holy by his blessing, the time holy by his ordination, and the place holy by his presence ; so let us by the receiving of them be transformed as it were into their nature, and be holy by that union unto Christ, of which they are as well the instrumentall meanes whereby it is increased, as the scales and pledges whereby it is confirm'd.

CHAP. VII.

*Of the manner of the Lords Supper, Bread and Wine, with their Analogy unto Christ.*

**W**E have considered the Author or efficient of this Sacrament, and those circumstances which were annexed unto its Institution : we may now a little consider the essentiall parts of it, and first the elements, or matter of which it consisteth, consecrated bread and wine: it neither stood with the outward poverty of Christ, nor with the benefit of the Church to institute such a sumptuous and gawdy elements as might possesse too much the sense of the beholder, and too little resemble the quality of the Saviour. And therefore he chose his Sacraments rather for the fitnessse, than the beauty of them, as respecting more the end, than the splendor or riches of his Table, & intended rather to manifest his divine power in altering poore elements unto a pretious use, than to exhibit any carnall pompe in such delicious

*a Non ad elatata  
vata imp'nsi. &  
arte convivia  
populi invitantur.  
Cyp'.*

b Esay 53 2.

c Esay 53 3.

d Lament 1 12

d Esay 7 18.

e Exod. 3. 6. 24.

f Judg. 7. 20.

Josh. 6. 4.

Judges 15 15.

g Joel. 2. 25.

h John 5. 3.

i Match. 12. 10.

j John. 9. 1.

k Marth 9 29.

l Match. 12. 22.

m John 2. 7.

n John 9. 6.

fare as did not agree with the spiritualnesse of  
 of his Kingdom. Though he be contented out of  
 tenderneſſe toward our weakneſſe to ſtoope un-  
 to our ſenſes, yet he will not cocker them; as in  
 his reall and naturall body<sup>b</sup>, ſo in his representa-  
 tive, the Sacrament, a ſenſuall or carnall eye ſees  
 not either forme or beauty, for which it may be  
 deſired. Pictures ought to reſemble their origi-  
 nalls, and the Sacrament we know is the picture  
 or type of him who was a c man of ſorrow, and  
 this picture was drawn when the day<sup>d</sup> of Gods  
 fierce wrath was upon him, and can we then ex-  
 pect from it any ſatisfaction or pleaſure to the  
 ſenſes? this body was naked on the Croſſe, it  
 were incongruous to have the Sacrament of it  
 pompous on the Table. As it was the will of the  
 Father, which Chriſt both glorifies and ad-  
 mires, to reveale unto babes what he hath hid-  
 den from the wiſe; ſo is it here his wiſedom to  
 communicate by the meanest Inſtruments, what  
 he hath denied unto the choiſeſt delicates: to  
 feed his Daniels rather with pulſe than with all  
 the dainties on the Kings Table. And if we ob-  
 ſerve it, divine miracles take ever the pooreſt  
 and meanest ſubjects to manifeſt themſelves  
 on. If he want an army to protect his Church,  
 Flies<sup>d</sup>, and Frogs<sup>e</sup>, and catterpillers, and lamps  
 f, and pitchers, &c. ſhall be the ſtrongeſt ſouldi-  
 ers g and weapons he uſeth; the lame<sup>h</sup>, and the  
 blinde<sup>i</sup>, the dumb<sup>k</sup>, and the dead<sup>l</sup>, water<sup>m</sup>, and  
 clay<sup>n</sup>; theſe are materialls for his power: ever  
 where thou ſeeſt the inſtruments of God weak-  
 eſt

est, there expect and admire the more abundant manifestation of his greatnesse, and wisdom; undervalue not then the Bread and Wine in this holy Sacrament which doe better resemble the benefites of Christ crucified than any other the choicest delicates. *Bread and Wine* the element is double to encrease the comfort of the faithfull, that by <sup>a</sup> two things wherein it is impossible for God to deceive, we might have strong consolation who have laid hold upon him. The <sup>p</sup> dream is doubled said *Joseph to Pharaoh*, because the thing is certaine: and surely here the element is doubled too that the grace may be the more certaine. No marvell then if those men who deny unto the people the certainty of grace, deny unto them likewise these double elements: so fit is it, that they which preached but a halfe comfort, should administer likewise but a halfe Sacrament. Secondly *Bread and Wine*. In <sup>e</sup> the Passeeover there was blood shed, but there was none drunken: yea that flesh which was eaten was but once a yeare. They <sup>d</sup> who had all in types, had yet their types as it were imperfect. <sup>e</sup> In the fulnesse of time came Christ, and with <sup>or</sup> in Christ came the fulnes of grace, and of his fulnesse doe we receive in the Gospell, which the Jewes only expected in the promise, that <sup>s</sup> they without us might not be made perfect: these things <sup>h</sup> have I spoken saith Christ, that your joy might be full: the fulnesse of our Sacrament notes also the fulnesse of our Salvation, and of his sacrifice who is able <sup>i</sup> perfectly to save those that come unto

God

<sup>a</sup> Heb 6. 18.

<sup>p</sup> Gen. 41. 32.

<sup>e</sup> lex esse sanguinis prohibet, Evangelium per se per se bibi. in Cyro. de cena Dom. de id. Ambr. To 4 lib. deus qui militatur. c. 9  
<sup>e</sup> Gal 4.  
<sup>f</sup> Col. 1. 19  
<sup>e</sup> Heb 11. 42  
<sup>h</sup> John 15. 11

<sup>i</sup> Heb. 7. 15.



q Levit. 11. 8.

r Ephes. 2. 14

m Cant. 4. 12.

s Matth. 15. 17.

b Cant. 4. 12.

c Zeck. 13. 1.

d Psal. 104. 19.

e Matth. 11. 6.

Gen. 18. 5. 8.

f Levit. 16. 26.

g Amos 8. 11.

God by him. Thirdly *Bread and Wine*: common, vulgar, obvious food (wine with water being the only known drink with them in those hot countries) amongst the Jewes a lamb was to be slain, a more chargeable and costly Sacrament, not so easie for the poore to procure; and therefore in the Sacrifice for purification, the <sup>k</sup> poore were dispenc'd with, and for a Lamb offered a paire of pigeons. Christ now <sup>l</sup> hath broken down that partition wall, that wal of inclosure which made the Church as a <sup>m</sup> garden with hedges, and made only the rich, the people of the Jewes, capable of Gods Covenants and Sacraments: now that Gods Table hath crummes as well as flesh, the Dogs, the Gentiles eat of it too; the poorest in the world is admitted to it, even as the poorest that are do shift for bread, though they are not able to provide flesh. Then the Church was a <sup>b</sup> fountaine sealed up, but in Christ there was a <sup>c</sup> fountaine opened for transgressions and for sins. Fourthly *Bread and Wine*, Bread <sup>d</sup> to strengthen, & Wine to comfort. All temporall benefits <sup>e</sup> are in divine Dialect called Bread, it being the staffe <sup>f</sup> of life, & the want of which though in a confluence of all other blessings causeth famine in a Land. See here the abundant sufficiency of Christs passion, It is the universall food of the whole Church which sanctifieth all other blessings, without which they have no relish nor comfort in them. Sinne and the corrupt nature of man hath a venomous quality in it to turne all other good things into poyson, unlesse corrected by this antidote,



antidote, this Bread<sup>b</sup> of life, that came downe from heaven. And well may it be called a bread of life, in as much as in it resides a power of trans-  
elementation, that whereas other nourishments doe themselves turne into the substance of the receiver, this quite otherwise transformes and assimilates the soule unto the Image of it selfe: whatsoever faintnesse we are in, if we hunger after Christ he can refresh us; whatsoever feares oppresse us, if like<sup>a</sup> men oppressed with feare, wee thirst and gaspe after his blood, it will comfort us; whatsoever weaknesse either our sinnes or sufferings have brought us to, the staffe of this bread will support us; whatsoever sorrowes of mind, or coldnesse of affection doe any way surprize us, this wine, or rather this blood (in<sup>b</sup> which only is true life) will with great efficacy quicken us. If we want power, wee have the power<sup>c</sup> of Christs Crosse; if victory, we have the victory<sup>d</sup> of his Crosse; if Triumph, we have the triumph<sup>e</sup> of his Crosse; if peace, wee have the peace<sup>f</sup> of his Crosse; if wisdom, we have the wisdom<sup>g</sup> of his Crosse. Thus is Christ crucified a Treasure<sup>h</sup> to his Church, full of all sufficient provision both for necessity and delight. Fifthly, *Bread and Wine*, both of parts homogeneous, and alike; each part of Bread, bread; each part of Wine, wine; no crumme in the one, no drop in the other, differing from the quality of the whole. O the admirable nature of Christs blood to reduce the affections and the whole man to one uniforme and spirituall nature with it selfe. In so

<sup>b</sup> John 6.

<sup>a</sup> Arist. probl.

<sup>b</sup> Levit. 17. 11.

<sup>c</sup> 1 Cor. 1. 33.

<sup>d</sup> 1 Cor. 15.

<sup>e</sup> Col. 2. 15.

<sup>f</sup> Col. 1. 20.

<sup>g</sup> 1 Cor. 1. 23.

<sup>h</sup> Col. 2. 3.

i i Cor. 15.

a Scelera diffi-  
dent. Senec.

James 4. 1.

b Arist. Eth 1. 3.

c Philip. 3.

d Eph. 2. 15. 16.

f 2 Cor. 3. 18.

g Psal. Cyp. l. 1.  
Epist. 6.h Vide Gul.  
Stock. in Antiq.  
Conversal.

much that when we shall come to the perfect fruition of Christs glorious Body, our very bodies likewise shall be spirituall: bodies; spirituall in an uniformity of glory, though not of nature with the soule. a Sinnes commonly are jarring and contentious; one affection struggles in the same soule with another for mastery, ambition fights with malice, and pride with covetousnesse, the head plots against the heart, and the heart swells against the head; reason and appetite, will & passion, soule & body, set the whole frame of nature in a continuall combustion, like an unjoynted or broken arme, one faculty moves contrary to the government or attraction of another, & so as in a confluence of contrary streames and winds, the soule is whirled about in a maze of intestine contentions. But when once we become conformable unto Christs death, it presently makes of d two one, & so worketh peace, it slayeth that hatred and warre in the members, and reduceth all unto that primitive harmony, unto that uniforme spiritualnesse, which f changeth us all into the same Image from glory to glory. Sixtly *Bread and Wine*: as they are homogeneall, so are they g united together, and wrought out of divers particular graines, and grapes into one whole lump or vessell: and therefore h Bread and blood even amongst the Heathen were used for emblemes of leagues, friendship, and Marriage the greatest of all unions. See the wonderful efficacy of Christ crucified to fodder as it were, and joynt all his members into one body by love, as they

they are united unto him by faith. They are built up as living stones through him who is the chief corner stone, elect & pretious unto one Temple; they are all united by love, by the bond or sinewes of peace unto him who is the head, and transfuseth through them all the same vital nourishment; they are all the flock of Christ reduced unto one fold by that one chiefe<sup>n</sup> Shepherd of their soules, who came to gather those that wandred either from him in life, or from one another in affection. Lastly *Bread and wine*, sever'd and asunder; that to be eaten, this to be drunken; that in a loafe, this in a Cup: It is not the blood of Christ running in his veins, but shed on his members that doth nourish his Church. Impious therefore is their practice, who powre Christs blood as it were into his body againe, and shut up his wounds, when they deny the Cup unto the people under pretence that Christs Body being received, the blood by way of concomitancy is received together with it: and so seale up that pretious Fountaine which hee had opened, and make a monopoly of Christs sacred wounds, as if his blood had been shed only for the Priest, and not as well for the people; or as if the Church had power to withhold that from the people of Christ which himselfe had given them.

1 Pet. 2. 5, 6.

4 Ephes. 4. 16  
1 Cor. 12.

John 10.

1 Pet. 5. 4.

## CHAP. VIII.

*Practicall inferences from the materials of the Lords Supper.*



Ere then wee see first, in as much as these Elements are so necessary and beneficiall to that life of man, with what appetite wee should approach these holy mysteries, even with hungry and thirsty soules, longing for the sweetnesse of Christ crucified. Wheresoever God hath bestowed a vitall being, he hath also afforded nourishment to sustaine it, and an inclination and attractive faculty in the subject towards its nourishment. Even the new-borne babe by the impresion of nature is moved to use the breasts before he knowes them. Now we which were dead in sinnes hath Christ quickned, and hath infused into us a vitall principle, even that faith by which the just do <sup>a</sup> live; which being instilled into us, Christ beginneth to be formed <sup>b</sup> in the soule, and the whole man to be made conformable <sup>c</sup> unto him. Then are the parts organized and fitted for their severall workes; there is an eye with *Stephen* to see Christ, an eare with *Mary*, to heare him; a mouth with *Peter*, to confesse him; a hand with *Thomas*, to touch him; an arme with *Simeon*, to imbrace him; feet with his Disciples, to follow him; a heart to entertaine him, and bowels of affection to love him. All <sup>d</sup> the members are weapons of righteousness; and thus <sup>e</sup> is the new man, the new

Ephes. 2.

<sup>a</sup> Hab. 2.  
Gal 2 10.

<sup>b</sup> Gal. 4. 19.  
<sup>c</sup> Phil. 3. 10.

<sup>d</sup> Rom. 6. 19.

<sup>e</sup> Ephes. 4. 24.

new creature perfected. Now he that left not himselfe amongst the heathen without a witness, but filled even their hearts with food and gladnesse, hath not certainly left his own chosen without nourishment, such as may preserve them in that estate which he hath thus framed them unto. As therefore new Infants are fed with the same nourishment and substance of which they consist, so the same Christ crucified, is as the cause and matter of our new birth, so the food which sustaineth and preserveth us in it: unto whose body and blood there must needs be as proportionable an appetite in a new Christian, as there is unto Milke in a new Infant; it being more nourishable then Milke, and faith more vitall to desire it then nature. And all this so much the rather, because he himselfe did begin unto us in a more bitter Cup. Did he on his Crosse drinke Gall and Vinegar for me, & that also made infinitely more bitter by my sinnes, and shall not I at his Table drinke Wine for my selfe, made infinitely sweeter with the blood which it conveighs? Did he drinke a Cup of bitternesse and wrath, and shall not I drinke the Cup of blessing? Did he eat the bread of affliction, and shall not I eat the bread of life? Did he suffer his Passion, and shall not I enjoy it? Did he stretch out his hands on the Crosse, and shall mine be withered and shrunken towards his Table? Certainly it is a presumption that he is not only sick but desperate, who refuseth that nourishment which is both food to strengthen,

f 2 Cor. 5-17.  
g Acts 14-17

h Clem. Alex.  
Pad. 1.1.1 cap. 6

i 1 Pet. 2-2.

k Psal. 69-21

l Mat. 26-39.  
Mit. 20-23.

m 1 Cor 10-16

and Physick to recover him. Secondly, the benefit of Christ being so obvious as the commonnesse, and so sufficient as the properties of these Elements declare, we see how little we should be dismayed at any, either inward weaknesse and bruises of minde, or outward dangers & assaults of enemies, having so powerfull a remedy so neere unto us: how little we ought to trust in any thing within our selves, whose sufficiency and nourishment is from without. There is no created substance in the World but receives perfection from some other things; how much more must man who hath lost his own native integrity go out of himselfe to procure a better estate, which in vaine he might have done for ever, had not God first (if I may so speak) gone out of himselfe, humbling the divine nature unto a personall union with the humane? And now having such an *Immanuel* as is with us, not only by assuming us unto himselfe in his incarnation, but by communicating himselfe to us in these sacred Mysteries: whatsoever weaknesse dismayes us, his body is bread to strenghten us; whatsoever waves or tempests rise against us, his wounds are holes to hide and shelter us: what though sin be poyson, have we not here the bread of Christ for an Antidote? What though it be red as Skarlet, is not his blood of a deeper colour? What though the Darts of Satan continually wound us, is not the issue of his wounds the balme for ours? Let me be fed all my dayes with bread of affliction, and water of affliction, I have another bread,

bread, another Cup, to sweeten both. Let Satan tempt me to despaire of life, I have in these visible and cominon Elements, the Author of life made the food of life unto me. Let who wil perswade me to trust a little in my own righteounesse, to spie out some gaspings & faint reliques of life in my selfe; I receive in these signes an al- sufficient Saviour, and I will seeke for nothing in my selfe when I have so much in him. Lastly, we see here both from the example of Christ who is the patterne of unity, and from the Sacrament of Christ which is the Symbol of unity, what a conspiracy of affections ought to be in us, both between our own, and towards our fellow-members. Think not that thou hast worthily received these holy mysteries, till thou finde the image of that unity which is in them, conveighed by them into thy soule. As the breaking of the bread is the Sacramēt of Christs Passion, so the aggregation of many graines into one masse should be a Sacrament of the Churches unity<sup>a</sup>. What is the reason that the bread and the Church should be both called in the Scripture by the same name? The bread *b* is the body of Christ, & the Church *c* is the body of Christ too: Is it not because as the bread is one Loafe out of diverse cornes, so the Church is one body out of diverse Beleevers; that the representative, this the mysticall body of the same Christ? Even as the Word *d*, and the Spirit *e*, and the faithfull *f*, are in the Scripture all called by the same name of seed *g*, because of that assimila-

ting

a 1 Cor. 10. 17.

b 1 Cor. 11. 24.

c 1 Cor. 12. 27

d Mat. 13. 19.

e 1 John 3. 9

f Mat. 13. 28

g 2 Peter 1. 7.

h 1 Peter 1. 2.

i 1 Peter 1. 2.



h Cyron. de  
us: Ecclef.

i James 3. 13.  
Rom. 11. 16.  
l John 15. 1.  
m Zach. 13. 1.

ting vertue, whereby the one received, doth transforme the other into the similitude and nature of it selfe<sup>h</sup>. If the beames of the Sun, though divided and distinct from one another, have yet a unity in the same nature of light, because all partake of one native and originall splendor: if the limbes of a Tree, though all severall, and spreading different wayes, yet have a unity in the same fruits, because all are incorporated into one stock or root: if the streames of a River, though running diverse wayes, doe yet all agree in a unity of sweetnesse and cleerenesse, because all issuing from the same pure Fountaine: why then should not the Church of Christ, though of severall and divided qualities & conditions, agree in a unity of truth and love, Christ being the Sunne whence they all receive their light, the Vine<sup>l</sup> into which they are all ingrafted, and the Fountaine<sup>m</sup> that is opened unto them all for transgressions and for sins?

---

CHAP. IX.

*Of the Analogie and proportion between the holy Actions used by Christ in this Sacrament, and Christ himselfe who is the substance of it.*



T follows now, that we enquire farther into the nature of this holy Sacrament, which will be explained by considering the Analogie, fitnesse, and similitude between the signes, and the things signified



nified by them, and conferred or exhibited together with them, which is Christ the Lord. Now, this Analogie or fitnessse as it hath beene in some generall manner expres'd in the nature or quality of the elements substantially or physically taken; so more expressly and punctually is it propos'd unto us in those holy *actions* which doe alter it in the use, and make it a *Sacrament*. And first wee finde that Christ *ooke the Bread and Wine, and blessed it, and gave thanks*, and so *consecrated* it, or set a part unto a holy or solemne use, which is the reason why Saint Paul calls it a *Cup of blessing*; so that unto the Church it ceaseth to be that which nature had made it, and begins to be that unto which the blessing had consecrated it: In like manner did the eternall Sonne of God assume into the subsistence of his own infinite person, the whole nature of man, the body and the soule, by the vertue of which wonderfull union notwithstanding the properties of the divine nature, remaine absolutely intransient and uncommunicable unto the humane; yet are there shed from that inexhaustible fountain many high and glorious endowments, by which the humanity under this manner of subsistence is *d* annoynted, consecrated, *e* sealed, and set apart for that work of incomprehensible love and power, the redemption of the world: and secondly as the Bread is taken by us from Christ in the nature of a gift, he brake it and gave it to his Disciples; so is the humane nature taken by Christ from the

G

Father

a Cypri. de Can.  
Tertul. cont.  
marc. lib. 1. c. 23.  
b Matth. 26. 26.  
Luke 22. 19.  
c Cor. 10. 16.

c Ambros. lib. de  
ist qui imitan-  
tur c. 9 & de  
Sacramentis l. 1.  
c. 5. & l. 4. c. 4.  
Iustin Martyr in  
Apolog. 2.

d Esay 61. 1.  
Luce 4. 18.  
Iheb. 1. 9.  
e John 6. 23.

Matt 11.27.  
 Mark 16.18.  
 Philip 2.9.  
 John 5.26.

Father as a gift, from the good pleasure of God. Thirdly, as the taking of the Bread by Christ did alter only the *manner* of its being, the *operation*, and *efficacie*, the dignity and *use*, but no way at all the element or *nature* of the Bread. Even so the taking of the humane body by Christ did confer indeed upon it many glorious effects, and advance it to an estate far above its common and ordinary capacity (alwayes yet reserving those defects & weaknesses which were required in the œconomie; and dispensation of that great work for which he assumed it) but yet he never altered the essentiall and naturall qualities of the body, but kept it still within the measure and limits of the created perfection which the wisdom of God did at first share out unto it. Lastly, (to come neerer unto the Crosse of Christ) as he did by prayer and thanksgiving consecrate these elements unto a holy use, so did he immediatly before his passion (of which this is the Sacrament) make that consecratory prayer and thanksgiving which is registred for the perpetuall comfort of his Church.

g John 17.

h Psal. 22. 14.

i Sanguinis  
 fluxum defu-  
 uentia revoca-  
 mus. Tertul.  
 cont. Gnost. c. 5.

The second *action* is the *breaking* of the Bread, and *pouring* the Wine into the Cup, which doth neerly expresse his crucified Body: where<sup>h</sup> the joynts were loosed, the sinewes torne, the flesh bruized and pierced, the skin rent; the whole frame violated by that straining, and razing, and cutting, and stretching, and wrentching, which was used in the crucifying of it, and by the i<sup>h</sup>shedding of that pretious blood which stop'd the i<sup>h</sup>sue

fue

sue and flux of ours. It were infinite and intricate to spin a meditation into a controversie, about the extent and nature of Christs passion: but certainly, whatsoever either *Ignominie*, or *Agony* his body suffered (which two I conceive to comprize all the generalls of Christ crucified) are if not particularly expressed, yet typically and sacramentally shaddowed and exhibited in the Bread broken, and the Wine powred out.

The third Action was the *giving*, or delivering of the Bread and Wine: which first, evidently expresseth the nature & quality of Christ crucified, with those benefits which flow from him, that they are freely bestowed upon the Church, which of it selfe had no interest or claime unto any thing save death. Secondly, we see the nature of Christs passion, that it was a free, voluntary, and unconstrained passion, for though it be true that *Judas* did betray him, and *Pilate* deliver him to be crucified: yet none of this was the giving of Christ, but the selling of him. It was not for us, but for many that *Judas* deliver'd him, it was not for us, but for feare that *Pilate* deliver'd him: <sup>b</sup> but God deliver'd the Son, and the Son deliver'd himselfe with a most mercifull and gracious will to bestow his death upon sinners, and not to get, but to be himselfe a price. The Passion then of Christ was most freely undertaken <sup>a</sup> (without which free-will of his owne, they could <sup>d</sup> never have laid hold on him) and his death was a most free and voluntary expiration, his life was **not wretched nor wrung**

<sup>a</sup> August. *1<sup>o</sup> id.*  
Tom. 8. in *Psa.*  
93. & Tom. 9.  
tract. 7. in *epist.*  
Iohannis.

<sup>b</sup> Rom. 8. 32.  
Acts 2. 23.  
Gal. 4. 4.

<sup>c</sup> Gal. 2. 20.  
<sup>d</sup> Ephes. 5. 12.  
Phil. 2. 7.  
John 19. 11.

e John 10. 11.

17, 18.

Augustin. Tom.

9. tractat. 31. in

Iohann. & tract.

47. & de trinitate

l. 3. cap. 13.

Tertul. in Apo-

log. cap. 21.

Cyprian de cena

Dom. non neces-

sitate, sed obedi-

entia inuenitur ad

mortem, & lib.

de dup. marty.

f Heb. 8. 3.

Mark. 8. 31.

Luk. 24. 7. 26.

46.

g March. 26. 39.

h Aristot. Eth.

lib. 3. cap. 1.

i Heb. 5. 7.

k Act. 2. 33.

l Acts 2. 23.

from him, nor snatch'd or torne from him by the bare violence of any forraine Impression; but was with a loud voice (arguing nature not brought to utter decay) most freely & surrendred and <sup>f</sup>laid downe by that power which did after re-assume it. But how then comes it to passe that there lay a necessity <sup>g</sup> upon Christ of suffering, which necessity may seem to have enforc'd and constrain'd him to Golgatha, in as much as hee himselfe did not only shrink, but even testifie his dislike of what hee was to suffer by a redoubled prayer <sup>h</sup> unto his Father, that that Cup might passe from him: doth not feare <sup>i</sup> make Actions involuntary, or at least derogate & detract from the fulnesse of their liberty: and Christ did feare <sup>k</sup>, how then is it that Christs Passion was most voluntary though attended with necessity, feare, and reluctance: surely it was most voluntary still, and first therefore *necessary* because *voluntary*, the maine and primitive reason of the necessity, being nothing else but that immutable will which had fore-decreed it. Christs death then was necessary by a *necessity of the event*, which must needs come to passe after it had once been <sup>l</sup> fore-determined by that most wise will of God, which never useth to repent him of his counsells; but not by a *necessity of the cause*, which was most free and voluntary. Againe, *necessary* it was in regard of the *Scriptures*, whose truth could not miscarry; in regard of the *promises* made of him, which were to be performed, in regard of propheticall *predictions* which were to be fulfilled.

fulfilled, in regard of typicall *prefigurations*, which were to be abrogated, and seconded with that substance which they did fore-shaddow, but no way necessary in opposition to Christs wil, which was the first mover into w<sup>ch</sup> both this necessity and all the causes of it are to be finally resolv'd.

And then for the feare and reluctance of Christ, no marvell if hee who was in all things like unto us, had his share in the same passions and affections likewise though without sin. But neither of these did any way derogate from the most free Sacrifice which he himselfe offered once for all; in as much as there was an absolute submission of the inferiour to the higher will, and the inferiour it selfe, shrunk not at the obedience, but at the paine. To explaine this more cleerly, consider in Christ a double Will, or rather a double respect of the same Will. First, the *naturall* Will of Christ, whereby hee could not but wish well unto himselfe, and grone after the conservation of that being, whose anguish and dissolution did now approach, whereby hee could not upon the immediate burden of the sin of man, and the wrath of God but o feare, and notwithstanding the assistance of Angells p drop downe a sweat q, as full of wonder as it was of torment, great drops of blood, and then no marvell if we heare, *Father if it be possible let this Cup passe from me.* But then again consider not the naturall, but the *mercifull will* of Christ by which he intended to appease the wrath of an offended, and by any other unsatisfiable God; the removall

m Heb. 9. 14.  
n 1<sup>st</sup> d. Hooker  
l. 9. sect. 48. and  
Doctor Field  
of the Church  
lib. 1. c. 18.

o Heb. 5. 7.  
p Luk. 22. 43.  
q Luk. 22. 44.

of an unsupportable curse, the redemption, of his own, & yet his fellow creatures, the giving them access unto a father, who was before a consuming fire, in a word, the finishing of that great work which the Angels desire to look into, and then we finde that hee did freely lay downe his life, and most willingly embraced what hee most naturally did abhorre. As if Christ had said (if we may venture to paraphrase his sacred words) Father thou hast united mee to such a nature, whose Created and Essentiall property it is to shrink from any thing that may destroy it, and therefore if it be thy Will let this Cup passe from me: But yet I know that thou hast likewise annoynted me to fulfill the Decree of thy love, and to the performance of such an office, the dispensation whereof requires the dissolution of my assumed nature, and therefore not as I, but as thou wilt. So then both the desire of preservation was a naturall desire, and the offering up of his Body was a free-will offering. And indeed the light of nature hath required a kind of willingness, even in the Heathens bruite Sacrifices. And therefore the beast was led, and not haled to the Altar; and the struggling of it, or flying & breaking from the Altar, or bellowing and crying was ever counted ominous and unhappy. Now our Saviour Christs willingness to offer up himselfe is herein declared, in that hee opened not his mouth; in that hee suffered such a death wherein hee first did beare the Crosse before it bore him, in that hee exhorted the women that followed

[Metrob. Satur.  
lib. 3. c. 5. Pliny  
lib. 8. c. 45. Suet.  
in Galba. c. 19.  
Valer. max. l. 1.  
c. 6. Plutarch.  
sympo. l. 8. c. 8.  
1 Pet  
u John 19. 17.  
x Luke 23. 28.

lowed after him to weepe, or expresse any passion of unwillingnesse for his death. Thus did he in his passion, and still doth in his Sacrament really, perfectly, and most willingly give himselfe unto his Church. In so much as that the Oyle of that unction which consecrated him unto that bitter work, is called an Oyle of gladnesse. So then Christ freely offereth both in himselfe Originally, and in his Sacraments Instrumentally, all grace sufficient for nourishment unto life; to as many as reach forth to receive or entertaine it.

Heb. 1. 9.

CHAP. X.

*Of the fourth Action, with the reasons why the Sacrament is to be eaten and drunken,*

**T**He fourth and last Action made mention of in this Sacrament, is the eating of the Bread, and the drinking of the Wine, after we have taken them from the hands of Christ: to signifie unto us, that Christ crucified is the life and food of a Christian that receiveth him. Here are the degrees of faith: first we take Christ, and then we eat him. There are none that find any nourishment or relish in the blood of Christ, but those who have received him; and so have an interest, propriety, and title to him. Hee must first be ours, before we can taste any sweetnesse in him; ours first in possession and claime, and after ours in fruition and comfort.



comfort. For all manner of sweetnesse is a consequent and effect of some propriety which wee have unto the good thing which causeth it; unto the which the neerer our interest is, the greater is the sweetnesse that we finde in it. In naturall things wee may observe, how nothing will be kindly nourished in any other place or meanes, than those unto which nature hath given it a primitive right and sympathy. Fishes perish in the aire, and Spice-trees dye and wither in these colder Countries, because Nature had denyed them any claime or propriety unto such places. We are all branches, and Christ is a Vine: now no branch receiveth juyce or nourishment, unlesse first it be inserted into the stock. If we are not first ingrafted into Christ, and so receive the right of branches, we cannot expect any nourishment from him. As the name which was written in that white Stone, was knowne unto him only that had it, so in these mysteries which have the impresse and character of Christs Pafsion on them; Christ is knowne and enjoyed onely by those, who first take him, and so have a hold and right unto him. But why is it that Christ in this Sacrament should be eaten and drunken? Cannot the benefit of his Pafsion be as well conveyed by the eye as by the mouth? It was the joy<sup>a</sup> of *Abraham* that he saw Christs day; the comfort<sup>b</sup> of *Simeon* that he had seene Gods salvation, the support<sup>c</sup> of *Stephen* that he saw Christ in his Kingdome, the faith<sup>d</sup> of *Thomas* that hee saw his resurrection; and why is it not enough that

John 15.

Revel. 2.

<sup>a</sup> John 8. 56.<sup>b</sup> Luke 2. 30.<sup>c</sup> Acts 7. 55.<sup>d</sup> John 20. 29.



that we see the passion of Christ in this Sacrament, wherein he is crucified before our eyes: Certainly if we looke into the Scriptures, we shall find nothing more common, than the Analogy and resemblance betwixt spirituall grace and naturall food. Hence it is that we so often read of Manna from Heaven, water from the Rock, Trees in Paradise, Apples and Flagons of Christs Spouse, Wisedomes feast, and the marriage feast, of hungry and thirsting, and sucking of marrow and fatnesse, and Milke, and Honey, and infinite the like expressions of divine grace: the reasons whereof are many and important. First, to signifie the benefit we receive by Christ crucified, exhibited unto us in his last Supper, by that Analogy and similitude which is betwixt him and those things we eat and drink. Now meates are all either *Physicall, common, or Costly*, either for the restoring, or for the supporting, or for the delighting of nature; and they have all some of those excellent properties of good which *Aristotle* hath observed, either to conserve nature entire, or to restore it when it hath been violated, or to prevent diseases ere they creep upon it. And all these benefits do the faithfull receive by Christ. First, his body and blood is an Antidote against all infections of sin, or feare of death. When he said, Feare not, it is I. It was an argument of comfort which no temptation could repell. Secondly, it hath a purging and purifying property. The blood of Christ cleanseth us from all sinne. Thirdly, it hath a quickning, preserving, & strengthening power. Christ is our life, and our life is hid

H

with

Gal. 3. 1.

vid. John. 6.

1 Cor. 10. 3. 4

1 Cant. 2. 5.

1 Prov. 9. 2. 5.

1 Matth. 22. 4.

1 March. 5.

Psal. 63. 1.

Ps. 119. 103.

Psal. 42. 1, 2.

Ps. 119. 131.

Elsay 66. 11.

1 Elsay 55. 1. 2.

1 Pet. 2. 2.

Heb. 5. 12.

o Vid. Jackson

of Justifying

faith. Sect. 1.

cap. 9.

p. 644. 1. 2.

Deputations,

ambrosius 1. 2.

1. 1. 1.

Rhet. lib. 1. 1.

Eth.

1 March. 14. 27

1 John. 1. 7.

1 Phil. 1. 21.

1 Col. 3. 3. 4.

w Ephes. 3. 5.  
a Phil. 4. 13.

b Gal. 6. 14.  
c Phil. 3. 8.  
Phil. 4. 4.  
d 1 Cor. 15. 31.

with Christ, and Christ liveth in us, and he hath quickned <sup>w</sup> us together with Christ, and we are <sup>a</sup> able to do all things through Christ that strengtheneth us. And lastly, it hath a joying and delighting property; I rejoyce <sup>b</sup> in nothing but in the Crosse of Christ: I count <sup>c</sup> all things dung that I may win Christ, and I protest <sup>d</sup> by our rejoycing which we have in Christ. Whether we want Physick to cure us, or strong meats to nourish us, or sweet meats to delight us, Christ is unto us all in all, our *health*, our *strength*, our *joy*.

Secondly, the sacrament is eaten and drunken, to signifie the necessity we stand in of Christ crucified: many things there are usefull in the life of man both for delight and profit; beautifull and pleasant objects for the eye; melody and harmony for the eare; ointments and odours for the smell; curiosities and luxuriancies of invention for the fancy: but there is no faculty of nature that doth so immediately concur to the support and preservation of the whole man, as the sense of *Tasting*, which is, as it were the Sluce and in-let to life; without which we have not so much as a capacity of that delight, which other objects of an inferiour and subordinate nature can afford: even so many things there <sup>e</sup> are wherein the children of God may and ought to take pleasure and solace, even as many as we acknowledge from God for blessing; but there is nothing in the World which is the object and principle of our life, but only Christ: no quality in man, which is the Instrument and Organ of our life, but only a lively and operative faith, by which

e Eccl. 2. 24  
3. 12 22<sup>d</sup> 5. 17

Which only we taste<sup>f</sup> how gracious the Lord is. The just<sup>g</sup> shall live by faith; and I live<sup>h</sup> by the faith of the Son of God: and where<sup>i</sup> the body is, thither do the Eagles flye, that they may eat and live.

Thirdly, the Sacrament is eaten and drunken to shew unto us the greedy *desire* which is and ought to be in the hearts of Beleevers towards Christ crucified. There is no-one faculty in man will so much put to its utmost for procuring satisfaction, as this of Tasting if once brought into anguish or straits. Because as Death<sup>k</sup> in the generall is most terrible, so much more that lingring<sup>l</sup> death which consumes with famine; and therefore no power of nature more importunate and clamorous for satisfaction; no motive stronger to worke a love, and attempt a conquest on any nation, than an experience of such excellent commodities: as may from thence be obtained for the relieving of this one faculty. And therefore Almighty God when he would provoke the people to forsake *Egypt*, and comfort them with the newes of a better Countrey, describes it by the plenty that it brought forth; I<sup>m</sup> will bring you to a Land which floweth with Milke and Honey. And when the people murmured against God in the Wildernesse, all that hatred of *Egypt* which the tyranny of the Land had wrought in them, all the toyle and servitude that was redoubled on them, was wholly swallowed up by the one consideration of flesh-pots<sup>b</sup> and Onions which they there enjoyed. And<sup>c</sup> when by Gods appointment Spies were sent into *Canaan*, to

*f* Crede & munda-  
duca. Aug. in  
Iohan.

*g* Heb. 2.

*h* Gal. 2. 20.

*i* Vid. Chrysost.

1 Cor Rom 14.

*l* Nihil est quod  
vult. Arist.  
Nihil est quod  
vult. Arist.  
Nihil est quod  
vult. Arist.  
Nihil est quod  
vult. Arist.

Hom. Odyss. lib.  
12. & lib. 17.

*m* Exod. 3. 17.

*b* Exod. 16. 3.  
Numb. 11. 5.  
*c* Num 13. 21.  
24.

<sup>e</sup> Hag. 2. 8.

<sup>f</sup> 1 Cor. 2. 1.

Mat. 13. 44.

Luke 18. 28.

Phil. 3. 7, 8.

<sup>a</sup> Clem. Alex.

Pedag. 1. d. c. 6.

<sup>b</sup> Rom. 6. 4, 5.

Rom. 8. 17.

1 Cor. 15. 49.

2 Cor. 3. 18.

Phil. 3. 10.

Phil. 3. 20.

enquire of the goodnesse of the Land, their Commission was to bring of the fruit of the Land unto the people, that thereby they might be encouraged unto a desire of it. And we finde how the Roman Emperours did strictly prohibit the transportation of Wine, or Oile, or other pleasant commodities unto barbarous Nations, lest they might prove rather temptations to some mischievous designe, than matters of mutuall intercourse and traffique. No marvell then if the Sacrament of Christ crucified, who was to be the *Desire<sup>e</sup> of all Nations*, the desire of whom was not only to transcend and surpasse, but even (after a sort) to nullifie<sup>f</sup> all other desires, be received with that faculty which is the seat of the most eager and importunate desire.

Fourthly, we eate and drinke the Sacrament to intimate unto us the conformity of the faithfull unto Christ. As in all the appetites and propensions of naturall things we finde an innate amity, betwixt the natures that doe so incline towards, or imbrace one another, so principally in this maine appetite unto food, is there ever found a proportion between nature and its nourishment in so much, that young<sup>a</sup> Infants are nourished with that very matter of which their substance consisteth. Whatsoever hath repugnant qualities unto nature, she is altogether impatient of it, and is never quieted till one way or other she disburthen her selfe. And thus it is, and ought to be betwixt Christ and the Faithfull; there is a conspiracy<sup>b</sup> of affections, motions, passions, desires, a conformity of being in holinesse

linesse, as well as in nature, a similitude, participation, and communion with Christ in his death, sufferings, glory. All other things, in the World are very unsuitable to the desires of faith, nor are able to satiate a soule which hath tasted Christ, because we finde something in them of a different, yea, repugnant nature, unto that pretious faith by him infused: no man: having tasted old Wine desireth new, for he saith the old is better: and therefore howsoever the wicked may drinke iniquity like water, and role it under their tongues as a sweete thing, yet the children of God, who have been sensible of that venomous quality which lurketh in it, and have tasted of that bread which came down from Heaven, never<sup>d</sup> thirst any more after the deceitfull pleasures, the stollen<sup>e</sup> waters of sin; but no sooner have they unadvisedly tasted of it, but presently they feelee a warre in their bowels, a struggling and rebellion between that faith by which they live, and that poyson which would smother and extinguish it, which by the efficacy of faith whereby we<sup>a</sup> overcome the World, is cast out and vomited up in an humble confession, and so the faithfull do re-gaine their fellowship with Christ, who as he was by his merits our Saviour unto remission of sins, so is he by his holines our example, and by his Spirit our head, unto newnesse of life.

Luke 9. 39.

<sup>c</sup> Job 30. 12.

<sup>d</sup> John 6. 48. 50.  
51.

<sup>e</sup> John 4. 14.

<sup>a</sup> 1 John. 5. 1

<sup>b</sup> 1 Pet. 1. 15.

1 Pet. 2. 21

## CHAP. XI.

*Of other Reasons why the Sacrament is eaten and drunken, and of the manner of our union and incorporation into Christ.*



Ifly, we eat and drinke the Sacrament of Christ crucified, to signifie that reall and neere *incorporation* of the faithfull into Christ their head; for the end of eating is the assimilation of our nourishment and the turning of it into our own nature and substance, whatsoever cannot be assimilated is ejected: and thus is it between us and Christ; whence it commeth that we so often read of the *Inhabitation* of Christ in his Church, of his more peculiar presence<sup>d</sup> with and in his people, of our spirituall *ingrafture* into him by faith, of those more neere and approaching relations of Brotherhood<sup>d</sup>, and coinheritance<sup>c</sup> between Christ and us, that mutuall interest, fellowship, and society which we have each to other, with infinite other expressions of that divine & expresselesse mixture whereby the faithfull are not only by a consociation of affections<sup>f</sup> and confederacy of wills, but by a *reall* though *mysticall union* ingrafted, knit, and as it were joynted unto Christ by the sinew of faith, and so made heires of all that glory and good which in his person was purchased for his members, and is from him diffus'd on them as on the parts and portions of himselfe. So that it pleaseth Gods Spirit (as some g do observe) so farre sometimes to expresse this

e Ephes. 3. 17.  
d Rev. 3. 20.  
Mat. 20. 8.  
Ephes. 4. 6.  
Gal. 2. 20.  
John 14. 20.  
c Rom. 11. 17.  
John 15.  
d John 20. 17.  
Matth. 25. 40.  
Mark. 3. 35.  
e Rom. 8. 17.  
f *Affectu consociat & confederat voluntates*  
Cyprian. de Cens. Dem.  
g August. de peccat. merit. & remiss. l. 1. c. 31.  
de Genes. ad lit. l. 1. c. 24. B. 7.  
in annotat. ad Ephes. 1. 23.  
Hocky pag. 306

this *union* betwixt CHRIST and his Church, as to call the Church it selfe by the name of *Christ*, and every where almost to interest himselfe in the injuries and sufferings of his Church, yea to esteeme himselfe incomplete and maimed without it. And here this *mysticall unity* between Christ and his Church being by eating and drinking so expressely signified, and in the Sacrament so graciously obfigated unto us, it will not be impertinent to enlarge somewhat on so divine a point: wheresoever any thing hath so inward a relation and dependancy on something else, as that it subsisteth not, nor can retaine that integrity of being which is due unto it, without that whereon it dependeth, there is necessarily requir'd some manner of *union* between those two things by meanes whereof the one may derive unto the other, that influence and vertue whereby it is preserved: for broken, discontinued and ununited parts receive no succour from those from which they are divided ( All manner of activity requiring a contact, and immediatnesse between the agent and the subject. ) And this is one prooffe of that omnipresence and immensity which we attribute unto God, whereby he filleth all creatures, bestowing on them all that generall influence and assistance of his Providence whereby they live and move and have their being.

But besides this universall presence of God wherewith he doth equally fill all things by his essence, which were from eternity wrapped up in his power and wisdom, there is a more speciall presence

b Mar 28 48.  
i Acts 9 4  
Hooker. l 5.  
Self. 56.

b Deum namq.  
re per omne. ter-  
rasque in. q.  
moris Caluq.  
profundum l  
vnd Hugo. vcl  
de Sacrament. l  
1. part. 3 c. 17.  
Phil. 138 Esay  
6. Amos 9 1. 3  
Ier. 23 24.  
c Acts 17.  
V. d. Aur. d  
Genesi ad lit. lib  
4. c. 12. & con  
fess. lib. 1. cap. 2.  
3.



*d* Psal. 103. 19.  
*Marth.* 6. 9.

*e* Exod. 3.

*f* Exod. 34. 5.

*g* Exod. 19. 18.  
*h* *Vide* Tertul.  
*adv. Praxe-*  
*am c. 23. &*  
*Aug. epist. 3. ad*  
*Volaf.*

*i* Heb. 1. 3.

sence and union of his unto the creature; according as he doth in any of them exhibit more expresse Characters of his glorious Attributes : In which sense he is said to be in *d* Heaven, because he doth there more especially manifest his power, wisdom, and majesty ; in *e* the soft and still voyce, because there his lenity was more conspicuous, in the burning bush *f*, and in the light cloud, because in them his mercy was more express'd; in the mount Sinah *g*, because there his *h* terror was especially declared. According unto which different diffusions of himselfe on the Creature and dispensation of his Attributes, God (without any impeachment of his Immenity) may be said to be absent, to depart, and to turne away from his Creature, as the words are every where in the Scriptures used. Thus is God united to the creature in generall, by the right of a Creator, upholding *i* all things by his mighty word, without the participation whereof they could not but be annihilated and resolved into their first nothing : but besides, there is a more distinct and nobler kind of union unto his more excellent Creature, man: for as there are some things which partake only of the vertue and efficacy, others which partake of the Image and nature of the Sunne ; as the bowels of the earth receive only the vertue, heat and influence, but the beame receives the very Image and forme of it, light: so in the creatures, some partake of God only as an Agent, as depending on his eternall power from whence they did originally issue, & by which they doe now still subsist, and so receive only some common Impressions.



sions and foot prints of *divine* vertue, whereby they declare <sup>k</sup> his glory, others partake of the Image<sup>l</sup> of God, of the divine <sup>m</sup> nature as Saint *Pe-ter* speaks, and receive from him those two special properties wherein principally consists the Image of God, *holinesse* and *happinesse*, that giving perfection to our working, and this to our being, (which two satisfie the whole compasse of a created desire) and so declare his love; some acknowledge God as their maker, others as their Father, in them is dependance and gubernation only, in these is cognation and inheritance. The bond of this more special union of the reasonable creature unto God, was originally the Law of mans creation, which did prescribe unto him the forme, and limits of his working, and subordination unto God, which knot he by his voluntary averfation violating and untying, there did immediately ensue a dis-union between God and man, so saies the Prophet, *your finnes<sup>u</sup> have separated betweene you and your God.* Now as the parts of a body so long as they are by the naturall bonds of joynts and sinewes united to the whole, doe receive from the fountaines of life, the heart and the braine, all comfortable supplies for life and motion, which are due unto them; but being once dissolved and broken off, there then ceaseth all the interest which they had in the principall parts: so as long as man by obedience to the Law, did preserve the union between God and him intire, so long had he an evident participation of all those graces spirituall, which were requisite to the holinesse and happinesse of so noble a creature: but

<sup>k</sup> Psal. 19. 1.  
<sup>l</sup> Ephes. 4. 14.  
<sup>m</sup> 2 Pet. 1. 4.

<sup>u</sup> Esay 59. 2.

x Ephes. 2. 1.

y Ephes. 2. 12.

z I Cor. 5. 14

a Revel. 22. 15

b Eph. 2. 13. 18.

Ephes. 1. 5. 6

having once transgressed the Law, and by that meanes broken the knot, he is no more posses'd of that sweet illapse and influence of the spirit, which quickneth the Church unto eternal life; but having united himselfe unto another head, and subjected his parts unto another Prince, even the Prince that ruleth in the children of disobedience, he is utterly destitute of all divine communion, an alien y from the common wealth, and by consequence from all the priviledges of *Israel*, a stranger from the covenant of promise, unacquainted with, yea unable to conceive aright of spirituall things, quite shut out from the Kingdom, yea without God in the world. And thus farre we have considered the severall *unions*, which are between the creatures either in generall as creatures, or in particular as reasonable, & God consider'd in the relation of a *Creator*, which wil give great light to understand both the manner and dignity of this *mysticall & evangelicall union* betwixt the Church and Christ consider'd under the relation of a *Redeemer*, by whom we have re-union a and accessse to the Father; in whom only he hath accepted b us againe, and given unto us the adoption of children. Now as in the union of God to the creatures, we have before observed the differences of it, that it was either generall unto all; or speciall unto some, in which he did either more expressely manifest his glory, or more gratioously inprint his Image: so also in the union of Christ unto us, we may observe something generall whereby he is united to the whole mankind, and something speciall whereby he is united unto his Church, and that

that after a double manner; either common unto the whole visible assemblie of the Christians, or peculiar & proper unto that invisible company who are the immediat members of his mysticall body.

First, then e all mankind may be said to be in Christ, in as much as in the mysterie of his incarnation he took on him the self same nature, which maketh us to be men, and whereby he is as properly mā as any of us, & subject to the same infirmities, liable and naked to the same dangers and temptations, moved by the same Passion, obedient to the same lawes with us, with this only difference, that all this was in him sinlesse and voluntary, in us sinfull and necessary.

Secondly, besides this, there is a farther union of Christ unto all the Professors of his truth in knowledge and explicite faith, which is by a farther operation infusing into them the light of truth, and some generall graces which make them serviceable for his Church; even as the root of a tree, will sometimes so farre enliven the branches as shall suffice unto the bringing forth of leaves, though it supply not juyce enough for solid fruit: for whatsoever graces the outward professors of Christianity do receive, they have it all derived on them from Christ; who is the dispencer of his Fathers bounty, and who inlightneth every man that commeth into the World.

Thirdly, there is a more special and neere union of Christ to the faithfull, set forth by the resemblances of building e, ingrafture d, members e, marriage e, and other the like similitudes e in the Scrip-

*c. Prius natura  
fuit vitis &  
palmites prop-  
rius. Hod cum esset  
Deus, ejus na-  
tura non sic  
factus est homo  
ut in illo esset  
vitis humana  
natura cujus &  
res omnes pal-  
mites essent.  
Augul. Tom.  
Tract. 80. Joh.  
d. Esumus sub  
diabolo, sitiens  
sub Samaritide,  
fletus Lazarum,  
anxius usque ad  
mortem. Tert.  
de carn. Christi.  
6.9 & adver.  
praxeam c. 27.*

*c. 1 Pet. 2. 4.  
ph. 2. 15. 1.  
1 Cor. 3. 16.  
d. John 15. 5.  
e. Eph. 4. 15, 16.  
1 Cor. 12. 12.  
e. E. h. 1. 32.  
Plu. 45.  
2 Cor. 13. 2.  
e. John 4. 14.  
John 6. 51.*

b John 14. 19.

i John 5. 12.

i John 1. 16.

k John 15. 5.

l Gal. 4. 19.

m Ephes. 2. 5.

Cal. 2. 20.

n Rom. 5. 12.

15. 17, 18, 19.

1 Cor. 15. 22.

45. 49

o August. En-

chirid. cap. 20.

p Epist. 23. ad

Bonifacium.

Traxis realium

quia unus erat

in illo à quo tra-

xit, &amp; Tertul.

de testim. Anim.

c 3.

p Regeneravit

hominem in uno

Christo ex uno

Adam generatū

August. Epist. 23

q John 1. 16.

r Heb. 5. 5.

s Heb. 2. 10. 11.

tures, whereby Christ is made unto us the Originall, and well-spring of all spirituall <sup>b</sup> life and motion, of all fulnesse <sup>i</sup> and fructification <sup>k</sup>. Even as in naturall generation, the soule is no-sooner infused and united, but presently there is sense and vegetation derived on the body: so in spirituall new birth, as soone as Christ is formed <sup>l</sup> in us as the Apostle speakes, then presently are wee quickned <sup>m</sup> by him, & all the operations of a spirituall life, sense of sin, vegetation, and growth in faith, understanding, and knowledge of the mysterie of godlinesse, taste and relish of eternall life, begin to shew themselves in us. We <sup>n</sup> are in Christ by grace, even as by nature wee were in *Adam*. Now <sup>a</sup> as from *Adam* there is a perpetuall transfusion of Originall sin on all his posterity; because we were all then not only represented by his person, but contained in his loynes; so from Christ; who on the Crosse did represent the Church of God, and <sup>p</sup> in whom we are, is there by a most speciall influence transfused on the Church, some measure <sup>q</sup> of those graces, those vitall motions, that incorruption, purity, and holinesse, which was given to him without measure; that hee alone might be the Author <sup>r</sup> and Originall of eternall salvation, the consecrated Prince <sup>f</sup> of glory to the Church: from which consecration of Christ, and sanctification of the Church, the Apostle inferres a union betweene Christ and the Church; for he that sanctifieth and they that are sanctified are of one. And all this, both *union* or association with Christ, and *communion* in those heavenly graces which

which by spirituall influence from him are shed forth upon all his members, is brought to passe by this means originally, because Christ and we do both partake of one and the selfe-same spirit, which spirit conveighs to the faithful, whatsoever in Christ is communicable unto them. For as the members naturall of man are all conserv'd in the integrity & unity of one body, by that reasonable soule which animates, enlivens, & actuates them, by one simple and undivided information, without which they would presently fall asunder and moulder into dust: even so the members of Christ are all firmly united unto him, and from him receive all vitall motions, by meanes of that common Spirit, which in Christ *above measure*, in us according to the *dispensation* of Gods good wil; worketh one and the selfe-same life and grace; so that by it, we are all as really compacted into one mysticall body; as if wee had all but one common soule. And this is that which we beleieve touching our *fellowship with the Sonne*, as S. John calls it; the cleere & ample apprehension whereof is left unto that place where both our union and likeness to him, and our knowledge of him shall be made perfect.

Sixtly, *we eat & drink* the Sacrament of Christs Passion, that thereby we may expresse that more close and sensible *pleasure* which the faithfull enjoy in receiving of him. For there is not any one sense whose pleasure is more constant & expresse, than this of Tasting: the reasons whereof are manifest. For first it followes by the consequence of

1 Rom. 8. 9.

¶ 1 John 1. 3.  
x. Nam & nunc  
est in nobis, &  
nos in illo; sed  
hoc nunc credi-  
mus, tunc etiam  
cognoscemus:  
quoniam &  
nunc credendo  
noverimus, sed  
tunc contem-  
plando noscimus.  
August. Tom. 9.  
Tract. 75. in  
Iohā.

a Moienſe, re-  
cepit quas nolle.  
vulturus aquas,  
Ecce, vid. Luc. 11.  
lib. 4.

opposites, that that faculty when fully ſatisfied, muſt needs be ſenſible of the greateſt pleaſure, whoſe penury and defect brings the extreameſt anguiſh on nature. For the evill of any thing being nothing elſe but an obliquity and aberration from that proper good to which it is oppoſ'd; It muſt needs follow, that the greater the extent and degrees of an evill are, the more large muſt the meaſure of that good be in the diſtance from which that evill conſiſteth. Now it is manifeſt that the evill of no ſenſes is ſo oppreſſive and terrible unto nature, as are thoſe which violate the taſte and touch (which later is ever annexed to the former;) no ugly ſpectacles for the eyes, no howles or ſhriekings for the eare, no ſtench or infection of aire for the ſmell, ſo diſtaſtfull, through all which the anguiſh of a famine would not make a man adventure to purchaſe any food, though affected even with ſome noiſome qualities. Secondly, the pleaſure which nature takes in any good thing, is cauſed by the union thereof to the faculty, by meanes wherof it is enjoyed; ſo that the greater the union is, the more neceſſarily is the pleaſure of the thing united. Now there is not any faculty whoſe object is more cloſely united unto it than this of Taſting: in Seeing, or Hearing, or Smelling, there may be a far diſtance betwene us and the things that do ſo affect us, but no taſting without an immediate application of the object to the faculty. Other objects ſatiſſie though without mee, but meats never content nor benefit till they be taken in. Even ſo is it with Chriſt and the faithfull:

many

many things there are which affect them with pleasure, but they are without, and at a distance; onely Christ it is, who by being and dwelling in them, delighteth them. Lastly, wee *eat and drink* the Sacrament of Christ crucified, that therein we may learne to admire the wisdom of Gods mercy, who by the same manner of actions doth restore us to life, by which we fell from it. Satan and Death did first assault our eare, and then took possession of us by the mouth; Christ and faith chose no other gates to make a re-entry and dispossesse them. Thus as skilfull Physitians doe often cure a body by the same meanes which did first distemper it, quench heats with heat, & stop one flux of blood by opening another: so Christ that he may quell Satan at his own weapons, doth by the same instruments and actions, restore us unto our primitive estate by which he had hurried us down from it. That those mouthes which were at first open to let in death, may now much more be open, not only to receive, but to praise him, who is made unto us the Author & Prince of life.

2. in epist.  
Gal. 4. 19  
in suis carnalibus  
epist. 3. 17.

2. Tertul. cont.  
Gnost. 8.  
Arist. Probl.  
scilicet. 1. quæst. 11.  
& scilicet 3. quæst. 26  
vid. August. d.  
De Verba Chr.  
Matthæ. lib. 1. c. 14

CHAP. XII.

*Inferences of Practice from the consideration of the former Actions.*



Hese are all the holy actions wee finde to have bin by Christ and his Apostles, celebrated in the great mysterie of this Supper: all other humane accessions and superstruitions, that are by the policy of Satan

tan



11 Cor. 3. 13.  
 # Heb. 12. 29.

tan and that carnall affection, which ever labour-  
 eth to reduce Gods service unto an outward and  
 pompous gaudinesse, foisted into the substance of  
 so divine a work, are all of them that straw <sup>a</sup> and  
 stubble, which he who is a consuming <sup>b</sup> fire, will  
 at last purge away. Impotent Christ was not that  
 he could not, nor malignant that hee would not,  
 appoint, nor improvident that he could not fore-  
 see, the needfulnesse of such actions, which are by  
 some proposed, not as matter of ornament, come-  
 lineesse and ceremony, (a thing left ever arbitrary  
 to the Church) but are obtruded on consciences  
 (swayed with superstitious pompousnesse) for  
 matters substantiall and necessary to be observed.  
 As if God, who in the first Creation of the world  
 from nothing, did immediatly after the work pro-  
 duc'd cease from all manner of further Crea-  
 tions, did in the second creation of the world from  
 sinne, not finish the work himselfe, but leave it  
 imperfect, to be by another consummated and fi-  
 nished. Certainly whatsoever humane Invention-  
 ons do claime, direct, proper, and immediate sub-  
 scription of Conscience, and doe propose them-  
 selves as essentiall, or integrall, or any way ne-  
 cessary parts of divine mysteries; they do not on-  
 ly rob God of his honour, and intrude on his So-  
 veraignty, but they doe farther lay on him the  
 aspersions of an imperfect Saviour, who standeth  
 in need of the Churches concurrence, to consum-  
 mate the work which he had begun. Away then  
 with those Actions of elevation, adoration, obla-  
 tion, circumgestation, mimick gestures, silent  
 whif-



whisperings, and other the like inroachments, in the supposed proper and reall sacrifice of Christ in the Masse, (wherein I see not how they avoyd the guilt of S. Pauls fearfull observation. *To crucifie againe the Lord of glory, and put him unto an open shame:*) In which things as in sundry others they do nothing else, but imitate the carnall ordinances of the Jewes and the Heathenish will-worship of the Ethnicks, who thought rather by the motions of their bodies, thā by the affections of their hearts to winde into the opinion and good liking of their Gods. Certainly<sup>b</sup> affectation of Pomp, Ceremony, and such other humane superstruitions on the divine institution (I alwaies except Ecclesiasticall observances which being imposed for order, and used with *decency, Paucity,* and *indifferency*, are not lawfull only but with respect to the Authority which requires them, obligatory also) I say all other pompous accumulations, unto the substance of Christs Sacrament, are by *Teriullian* made the characters and presumptions of an Idolatrous service. True it is indeed that the Ancients make mention, out of that fervour of Love and Piety towards so sacred mysteries of Adoration<sup>i</sup> at them, and of carrying & the remainders of them unto the absent Christians, but as in other things, so here likewise we finde it most true, that things by devout men begun piously & continued with zeale, doe after, when they light in the handling of men otherwise qualified, degenerate into superstition, the form, purpose, end, and reason of their observation being utterly neglected; It being the contrivance of Satan to raise his

K

Temple

g Doct. Rymold  
conference  
with Hort. cap.  
8 divis 4. &  
Morny de Eu-  
charist. pag. 82.  
in fol.  
h Menior sum  
Idolorum solum  
nia de suggestu  
et apparatu deq;  
sumptu fia. m  
et auctoritatem  
sibi extruunt.  
Ter. de Bapt.  
cap. 2.

i Carnem Christi  
in mysteriis  
adoramus. Am-  
bros. de spirit.  
sancto. l. 3 c. 12.  
Manducamus &  
adorant. Aug.  
ep. 110. c. 27.  
hii dicunt ut i  
manducant nos  
et venerunt dicit  
quo dicitur  
quidam  
tylin. Mart. Ap.  
2 pro Christianis

1 2 Cor. 11. 14

in 2 Tim. 3. 5.

in Iulim. Mart.  
ut supra.o Scriptum est  
Mat. 14. 4.

Temple after the same forme, and with the same materialls whereof Gods consisteth, to pretend the practice of the Saints for the enforcement of his own Projects, to transforme himselfe into an Angel of light, that he may the easier mislead unstable and wandring soules, and to retaine at least a forme<sup>m</sup> of godlinesse, that he may with lesse clamor and reluctancy with-draw the substance. And as in many other things, so hath he herein likewise abus'd the Piety of the best men, unto the furtherance of his own ends. That *Adoration*, which they in & at the mysteries did exhibit unto Christ himselfe, (as indeed they could not choosē a better time to worship him in) he impiously derives upon the creature, and makes it now to be done not so much at, as unto the elements, making them as wel the terme, and object, as occasion of that worship which is due only to the Lord of the Sacrament: That carrying about and *reserving* of the Eucharist, which the primitive Christians used for the benefit of those who either by sickness, or by persecutions, were with-held from the meetings of the Christians (as<sup>n</sup> in those dayes many were) is by him now turned into an Idolatrous circumgestation, that at the sight of the Bread, the people might direct unto it that worship, which is due only to the person whose passion it representeth, but whose honour it neither challengeth nor knoweth; and certainly if we view the whole fabrick either of Gentilisme or Heresie, we shall observe the methods and contrivances of Satan, most often to drive at this point, that either under pretence<sup>o</sup> of divine

divine truth or under imitation of divine Institutions retaining the same materiall Actions which God requires, or which the godly have piously, or upon temporary reasons observed, he may convey into the hearts of men his own poyson, and imprint an opinion of holinesse towards his own devices: for howsoever his power and tyranny have don much mischief to Gods Church, yet his master-peece is that cunning and deceit which the Scriptures so often takes notice of.

Secondly, we see here what maner of men we ought to be in imitation of these blessed Actions, that we may be conformable unto the death of Christ. First, as he when he tooke these elements, did consecrate them unto a holy use, so we when we receive them, should first consecrate our selves with thanksgiving and prayer, unto a holy life. For if not only amongst Christians but even amongst Heathens themselves, it hath been by the Law of nature receiv'd for a religious custome not to eat their ordinary food without blessing, and prayer, with how much more fervency of prayer should we call upon the name of the Lord, when we take this Cup of salvation, this bread of life, wherein we doe not only taste how gracious the Lord is, but doe eat and drinke the Lord himselfe. And therefore the Church hath both at first and since most devoutly imitated our blessed Saviour in consecrating both these mysteries, and their own soules by thanksgiving and prayer, before ever they received the elements from the hands of the Deacons, that so that same pure Wine, that immaculate Blood

p Vid. Tert. de  
cerom. milie. c. 25  
& de baptis. c. 5.  
& de prescri. p.  
cap. 40. de cent.  
Praxeam. c. 1.  
& de specta. cap.  
27. & Apolog. c.  
47 & Job. Black.  
de Antiquis. con-  
vival. lib. 1. 33.  
& lib. 3. c. 21.

q omneppia 2.  
Cor. 11. 3. ju-  
bissus Eph.  
6. 11. Bala  
Revel. 2. 24.  
mipom  
2 Cor. 2.  
r Phil 3. 10.  
1 Pet. 4.

f 1 Cor. 10. 31.  
1 Tim. 4. 4. 3  
Non prius dis-  
cumbitur quam  
oratio ad deum  
pragustetur.  
Tert. Apolog.  
c. 39.  
c. Inter epulas  
ubi bene precari  
mus esset. Luc.  
lib. 39.  
u Iustinus Mar-  
tyruse explicat  
in Apolog. 2. &  
Tertul. cont.  
Marc. 1. c. 23.

x Math. 9. 17  
Vasa pura ad  
rem divinam.  
Plant. in Cip-  
tro. Aff. 4. sc. 1

y Sacramentum  
visibile Iura-  
mentum. Pare-  
us in Heb. 6. 17.  
vid. Aug. ep. 57.  
Verbum a mili-  
tari Iuramento  
sumptum vid.  
Dempter in Ro-  
sis Antiq. 1. 10.  
cap. 3.  
z Rom. 12. 1.

a Psal. 51.

b 1 Cor. 10. 4.  
c Math. 27. 51.

p Levit. 16. vid.  
Tertul. cont. Ju-  
deos. cap. 14.  
q Levit. 1. 6.  
r Levit. 1. 9.  
s 1 Kings 6. 7.  
t Eph. 6.  
u Jer. 23. 39.  
x 1 Cor. 3. 13.  
y 1 Cor. 3. 27.  
z Eph. 4. 22.  
Col. 3. 5.  
Math. 5. 29. 30.

might be put into pure <sup>x</sup> and untainted vessels, even into sanctified and holy hearts, lest otherwise the wine should be spilt, and the vessels perish. And indeed the Sacrament is ignorantly and fruitlessly received, if we do not therein devote, consecrate, and set apart our selves unto Gods Service; for what is a Sacrament, but <sup>y</sup> a visible oath, wherein we doe in consideration of Christs mercies unto us vow eternall allegiance and service unto him against all those powers, and lusts which warre against the soule, and to make our members weapons of righteousnesse unto him?

Secondly, as Christ brake the *bread* before he gave it, so must our hearts before they be offered up to God for a <sup>z</sup> *reasonable sacrifice*, be humbled & bruised with the apprehension of their own demerits, for a *Broken* <sup>a</sup> and *contrite heart* O Lord thou wilt not despise: shall we have adamantine and unbended soules, under the weight of those sins which break the very Rock <sup>b</sup> of our salvation, & made the dead <sup>c</sup> stones of the Temple to rend in sunder? Was his body broken to let out his blood, and shall not our soules be broken to let it in? Was the Head wounded, and shall the Ulcers and Impostumes remaine unlanced? Would not God in the Law accept of any but pushed <sup>p</sup>, and dissected <sup>q</sup>, and burned sacrifices <sup>r</sup>? was his Temple <sup>s</sup> built of none but cut and hewed stones, & shall we thinke to have no sword <sup>t</sup> of the Spirit divide us; no Hammer <sup>u</sup> of the word breake us; none of our drosse and stubble burned <sup>x</sup> up; none of our flesh <sup>y</sup> beaten down; none of our old <sup>z</sup> man crucified and cut off from us, and yet be

still

still living <sup>a</sup> sacrifices, and living <sup>b</sup> stones in his Temple: Whence did *David* <sup>c</sup> call on God, but out of the pit and the deepe waters, when his bones <sup>d</sup> were broken and could not rejoyce? Certainly we come unto God, either as unto a Physitian, or as to a Judge: we must needs bring soules either full of sores to be cured, or full of sins to be condemned. Againe, in that this Rock of ours was *broken*, we know whither to flie in case of tempest and oppression even unto the holes <sup>e</sup> of the Rock for succour, To disclaime our own sufficiency, to disavow any confidence in our own strength, to flie from Church treasures and supererogations and to lay hold on him inwhom were the treasures <sup>f</sup>, the fulnes <sup>g</sup> of all grace <sup>h</sup>, of which fulnesse we all receive; to forsake the private Lampes of the wisest Virgins, the Saints and Angels, which have not light enough to shine into anothers house; and to have recourse only unto the Sonne of righteousness, the light not of a House, but of the World, who inlightneth every man that commeth into it. Thinke when thou seest these Elements broken, that even then thou applyest thy lips unto his bleeding wounds, and doest from thence suck salvation. That even then with *Thomas* thy hand is in his side, from whence thou mayest pluck out those words of life, *My God, my God*; that even then thou seest in each wound a mouth open, and in that mouth the blood, as a visible prayer to intercede with God the Father for thee, and to sollicite him with stronger cries for salvation, than did *Abels* for revenge. Let not any sins, though never so bloody, so numberlesse, de-

<sup>a</sup> Rom. 12. 1.  
<sup>b</sup> 1 Pet. 2. 5.  
<sup>c</sup> Psal. 69.  
<sup>d</sup> Psal. 51.

<sup>e</sup> Can. 2. 14.

<sup>f</sup> Col. 2. 3.  
<sup>g</sup> Col. 1. 19.  
<sup>h</sup> John 1. 16.

<sup>i</sup> Heb. 12. 24.

terre thee from this pretious Fountaine. If it be the glory of Christs blood to wash away sin, then is it his greatest glory to wash away the greatest sins. Thy *sinne* indeed is the obiect of Gods *hate*, but the *miserie* which sinne brings upon thee is the object of his *pity*. O when a poore distressed soule, that for many yeares together hath securely weltered in a sinck of numberlesse and noisome lusts, and hath even been environed with a hell of wickednesse, shall at last, having received a wound from the sword of Gods Spirit, an eye to see, and a heart to feele, and tremble at the terrors of Gods Judgments, shall then I say flie out of himselfe, smite upon his thigh, cast away his rags, crouch and crawle unto the throne of grace, sollicite Gods mercy with strong cries for one drop of that blood which is never cast away, when powred into sinfull and sorrowfull soules, how thinke we will the bowels of Christ turne within him? How will he hasten to meet such an humbled soule? to embrace him in those armes which were stretched on the Crosse for him, and to open unto him that inexhausted Fountaine, which even delighteth to mix it selfe with the teares of sinners? Certainly, if it were possible for any one of Christs wounds to be more pretious than the rest, even that should be opened wide, and powred out into the soule of such a penitent. Yea, if it might possible be, that the sins of all the world could be even throngd into the conscience of one man, and the whole guilt of them made proper and personall unto him, yet if such a man could be brought to sue for grace in the mediatio of Christs  
broken

broken body, there would thence issue balme enough to cure, blood enough to wash & to drown them al. Only let not us sin, because grace abounds, let not us make work for the blood of Christ, and go about by crimson and presumptuous sins, as it were to pose Gods mercy. The blood of Christ, if spilt and trampled under foot, will certainly cry so much lowder than *Abels* for vengeance, by how much it is the more pretious. It may bee as well *upon us*, as *in us*. As the vertue and benefit of Christs blood is in those that imbrace it unto life and happinesse, so is the guilt of it *upon* those that despise it unto wretchednesse and condemnation.

Thirdly, in that Christ *gave* and *delivered* these mysteries unto the Church, we likewise must learn not to ingrosse our selves, or our owne gifts, but freely to dedicate them all unto the honor of that God, and benefit of that Church unto which hee gave both him selfe and them. Even nature hath made men to stand in need of each other, and therefore hath imprinted in them a naturall <sup>a</sup> inclination unto fellowship and society, in one common City: by Christ we are all made of one City<sup>b</sup>, of one household, yea, of one church, of one Temple. He hath made us members<sup>d</sup> of one body, animated by one<sup>e</sup> and the same Spirit; stones<sup>f</sup> of one entire building, united on one and the same foundation<sup>g</sup>; branches<sup>h</sup> of one undivided stock, quickened<sup>i</sup> by one and the same root, and therefore requires from us all a mutuall support, succour, sustentation, and nourishment, of each other a kind of trafficke and continuall intelligence from part

<sup>a</sup> *Arist. politic. l. 1*

<sup>b</sup> *Eph. 2. 19. 21*

<sup>c</sup> *1 Cor. 6. 19*

<sup>d</sup> *1 Pet. 2. 5.*

<sup>e</sup> *1 Cor. 12. 13.*

<sup>f</sup> *1 Cor. 12. 13.*

<sup>g</sup> *Rom. 8. 11.*

<sup>h</sup> *Eph. 4. 4.*

<sup>i</sup> *1 Pet. 2. 5.*

<sup>j</sup> *Eph. 2. 20.*

<sup>k</sup> *1 Cor. 3. 11.*

<sup>l</sup> *John 15. 2.*

<sup>m</sup> *Rom. 11. 16.*

17, 18.

to



† Eph. 4. 15.

† Mat. 6. 22.

n *Necesse est ut  
etiam, non ut vi-  
uam.*

\* Acts 30. 24.

† Rom. 9. 3.  
† Exod. 32. 32.

to part; a union of members by the supply of nerves & and joynts, that so each may bee serviceable unto the whole. The eye seeth not for it self, but for the body; and therefore if the eye be simple, the whole body is full of light, for the light of the body is the eye. Nay, God in each creature imprinteth a love of community (which is that whereby one thing doth as it were bestow it selfe on another) farre above the private and domestick love, whereby it labours the preservation and advancement of it selfe: from which generall charity and feeling of communion it comes to passe, that if by any casualty the whole body of the Universe bee like to suffer any rupture or deformity (as in the danger of a *vacuum*, which is the contumely of nature) each particular creature is taught to relinquish his owne naturall motion, and to prevent the publike reproach, even by forsaking and forgetting of themselves. Agreeable unto which noble impresse of nature was that Heroicall resolution of *Pompey*, when the safety of his Countrey depended on an expedition dangerous to his own particular: *It is not* (said he) *necessary for mee to live, It is necessary that I goe.* And more honourable that of *Codrus* to dedicate his owne life as a sacrifice for his Countries victory: But yet more honourable that of the blessed Apostle, *I count not my life deare unto my selfe, that I may finish the Ministry which I have received of the Lord:* But lastly, most admirable was that of the same blessed *Paul* & *Moses*, whose feeling of Community transported them not onely beyond the feare,



feare, but even into a conditionall desire of their own destruction. In mans first Creation what was that great endowment of<sup>r</sup> originall righteousness, but such a harmony of all mans faculties, as that there was no Schisme in the Body, no part un subordinated, or unjoynted from the rest, but did each conspire with other unto the service of the whole, and with the whole unto the service of God: and what was the immediate effect of that great fall of man, but the breaking, and sunjoynting of his faculties, the rebellion of his members each towards other, whereby every faculty seeketh the satisfaction of it selfe, without any respect unto the Common Good: And as it bred in man an Enmity to himselfe, so to his neighbour likewise. So long as *Adam* remained upright, his judgement of *Eva* was a judgement of unity, <sup>u</sup> *Bone of bone*, no sooner comes sinne but we heare him up braid God with the<sup>x</sup> woman that thou gavest me, termes of dislike and enmity. For the removall whereof wee must imitate this great example of Christ our head, whose sufferings are not only our merit but our<sup>y</sup> example, who denying himselfe, his owne naturall<sup>z</sup> will, and life, bestowed himselfe on us, that we likewise might not<sup>a</sup> seek every man his owne, but every man the good of another, <sup>b</sup> bestowing our selves on the service & benefit of the Church, and so<sup>c</sup> grow up and be built up together in love which is the<sup>d</sup> concinnation, or perfecting of the Saints.

Secondly, in that Christ gave this Sacrament, and did thereby testifie his most willing obedi-

L

ence

*r Aquin. sum.  
par. 1. 1. quæ. 95  
artic. 1.*

*Zeemarus de  
Dni Imagine in  
Hose. c. 5.*

*u arripit uirga dñi  
et p. u. uirga p. u.  
m u. uirga p. u.  
zhu: i. u. u. u. u.  
p. u. u. u. u. u.*

*Vide Aris.*

*Ethic. 13. c. 12.*

*Kadurip u. u. u. u.  
adurip u. u. u. u.  
u. u. u. u. u.*

*Vide Aris. Eth.*

*1. 1. cap. 13.*

*u Gen. 2. 33.*

*x Gen. 3. 13.*

*y 1 Pet. 2. 21.*

*z Math. 26. 29.*

*a 1 Cor. 10. 24.*

*Phil. 2. 21.*

*b Phil. 2. 17.*

*Acts 20. 24.*

*c Ephel. 4. 15.*

*d Korinthios 1.*

*e. 1. 1.*

*e. ph. 4. 12.*

ence unto a curſed death, we likewise ſhould in all our reſpects back unto him, break through all obſtacles of ſelfe-love, or any temptations of Satan, and the world, and though contrary to the bent of our owne deſires to the propenſion of our owne corrupt hearts, moſt willingly render our obedience unto him, and make him the Lord of all our thoughts. Firſt for our underſtandings, wee ſhould offer them as free and voluntary ſacrifices, ready not onely to yeeld unto truth out of conſtraint, but out of willingneſſe & love to embrace it, not only for the evidence, but for the Author<sup>1</sup>, and goodneſſe of it, and thus to reſigne our judgments into Gods hands to be (though never ſo much againſt its owne naturall and carnall prejudices) inform'd and captivated unto all kind of ſaving knowledge, even to the extirpating of all thoſe preſumptions, prepoſſeſſions, and principles of corruption which uſe to ſmother and adulterate divine truth; for there is naturally in the mindes of men, (though otherwiſe eagerly purſuing knowledge) a kind of dread and ſhrinking from the evidence of divine truthes (as each faculty avoydeth too excellent an object) a voluntary and affected ignorance, leſt knowing the truth they ſhould ceaſe to hate it, a faculty of making doubts touching the meaning and extent of ſuch truths, whoſe evidence would croſſe the corruptions of our praſtice, and then a framing of arguments and preſumptions for that part which is moſt favourable and flattering unto nature, a certaine private prejudice againſt the luſtre of the moſt ſtrict and praſticall principles, a humour of cavilling and

1 Tertul. de pa-  
nit. cap. 4.

in Kenia 10 p. 100.  
vini 10 p. 100.  
Arist. Eth. 1. 6.

n A' 10 in 10 p. 100.  
Arist. Eth. 1. 3  
cap. 1.

2 Pet. 2. 5.  
o Simul ut de-  
ſinant ignare  
ceſſant & odiſſe.  
Tertul. Apolog.  
cap. 1.

p Domestica In-  
dicia Tertul.  
Apol. cap. 1.  
Clemen: Alex.  
Brom. lib. 4. vid  
Herald in Ter-  
tul. Apol. c. 1.

disputing <sup>p</sup> about those parts of Gods will, which bring with them a more strait obligation on the conscience, a withdrawing the thoughts from acquainting themselves with the more spiritual parts of divine truth, under pretence of more important employments, about scholasticall and sublime speculations. All which doe evidently prove, that there is not in the understanding that willingnesse, to give up it selfe unto God, which there was in Christ to bestow himselfe unto us.

Secondly for our wills & affections, we should be ready to crosse and bend them against all the noyse of corrupt delights, to cut out our right eye, our right hand, to be crucified to the world, to be disposed of by Gods providence cheerfully in any course whether of passive obedience to have a minde submitting <sup>q</sup> unto it, and rejoycing <sup>r</sup> in it; or of active obedience to obey him contrary to the streame, and current of our naturall desires, though it be to offer <sup>s</sup> unto him our *Isaack*, our closest and choysiest affection, though to shake off the child that hangeth <sup>t</sup> about our neck, to stop our eare to the voyce of her that bare us, to throw the wife out of our bosome, when they shal tempt us to neglect God, to spet out the sweetest sinne that lies under our tongue, briefly to take under Christs banners the Roman <sup>u</sup> oath, to goe and doe where and whatsoever our great Captaine commanded, neither for feare of death, or dread of enemy to forsake service, or resigne weapon till death shall extort it.

Lastly, in that Christ gave his Sacrament, and

L 2

therein

*p Audaciam ex  
istimo de bono  
divini praecepti  
disputare. Ter-  
tul. de panis.  
cap 4.*

*q Qui perspicit  
apud te paratam  
fuisse virtutem,  
reddes pro vir-  
tute mercedem.  
Cyprian de mor-  
tal.*

*r Vide Tertul.  
Apol. c. 49.*

*s Quid faceres si  
filium juberis  
occidere? Cypri-  
an de mortal.*

*t Licet parvulus  
ex collo pendat  
nepos, &c.*

*Hieron. ad Me-  
liadorum.*

*u Indignum e-  
st, si quis in apo-  
stolica ecclesia  
non sit, et non sit  
in ecclesia.*

*Id. Briffon. de  
formulis lib 4.  
& Iustin. Mas-  
tyr. Apolog. 2.*

x Heb. 12. 2.

y Deus cogitavit  
salutem qua re-  
dempti sumus,  
Iudas cogitavit  
Pretium, &c.  
Aug. Tom 9.  
Tract. 7. in Ep.  
1. Ioh.

z. Habemus nos  
aliquid Dei sed  
ab ipso non à  
nobis, sed ex  
gratia ipsius,  
non ex nostra  
proprietas. Ter-  
tul. Cont. Her-  
mogs. c. Sell.  
a Vid. Hooker  
Eccl. pol. c. 1.1.  
fist. 21.

b Vid. Dr Field  
of the Church.  
l. 3. c. 2.

therein himselfe, the Author \* and finisher of our salvation, we learne how to esteeme of our salvation, namely as of a free & unmerited gift. Christ was sold by Judas, but he was given by God, and that in the absolute nature of a gift, without so much as suit or request on our part for him. True it is that if man had persisted in the state of his created integrity, hee might after an *improper manner* be said to have merited the glory which hee was after to enjoy, in as much as he was to obtain it in the vertue of those legall operations, unto which he was by the habilities of his own nature, without the speciall influence of a supernaturall infused grace, fitted and dispos'd; though even this was not from *z* the dignity and value of our work, but from the indulgence of almighty God, who would set no higher price on that glory which he propos'd unto man for the object of his desires, and reward of his works: for *a* if wee goe exactly unto the first rule of justice, unqualified with clemencie and bounty, it could not possibly be that God should be bound to require our labours with eternall blisse, there being so vast a disproportion *b* betweene the fruition of God an infinite Good, and any the most excellent, yet still limited operation of the creature. For as water in its owne nature riseth no farther than the spring whence it first issueth: so the endeavours of nature, could never have rais'd man (without a mixture of Gods mercy) unto an higher degree of happinesse, than should have been proportionable to the quality of his work. But now having in

Adam

*Adam* utterly disabled our selves to pay that small price, at which God was pleased to ratē our glory & all those who are restored thereunto againe, must acknowledge both *him* and *Christ* the purchaser of it, as a free gift of Almighty God, by them so farre undeserved, as he was, before the promise unknown and unexpected.

If it be here demanded how salvation can be said to be freely given us, when on our part there is a condition requir'd, for the worke whereby we obtaine life, is not quite<sup>d</sup> taken away but only altered, before it was a legall worke, now an evangelicall; before it was an obedience to the Law, now a beleeve in the promise; before *eat* not lest you die, now *eat* and you shall live: We answer, that the hand of the beggar, without which the Almes is no way received, doth not prejudice the free donation thereof, that being only the Instrument whereby the gift is conveyed. The labourer doth not deserve his wages because he receives it, but he receives it because he hath before deserv'd it, receiving conveyeth, it doth not merit it. Neither is salvation given us for our faith in the vertue of a worke, but only because of that respect & relation which it hath unto him who trod the wine-presse alone, without any assisting or commeriting cause. Even *Adam* in innocency could not be without an Assent and firme beleeve that the faithfull God would performe the promise of life made and annexed unto the Covenant of workes: But this faith could not be the merit of life, but the fruit and effect of merit antecedent; for his performance of the Law

*c Nec quiquam  
dicat meritis o-  
perum suorum  
vel meritis fidii  
sibi traditam,  
Etc Aug, Ep. 46  
ad Valentinum.*

*d Evangelium  
aliud à lege non  
alienum, diver-  
sum, sed non  
contrarium  
Tertul. Cont.  
Marcion. lib.  
4. cap. 12.  
e Genes. 2. 17.  
d Joh 6. 58.*

(in the right whereof he had interest unto glory) preceding, there should immediately from thence have issued, by faith, a prepossession (as it were) and preapprehension of that glory which by vertue of that legall obedience he should have had interest unto; so that it is repugnant absolutely to the nature of faith to be any way the cause meritorious of salvation, it being nothing else but the application and apprehension of that salvation, which in vaine our faith layeth claime unto, unlesse in the right of some antecedent worke either our own or some others in our behalfe it be first merited for us. He which beleeveth and so by consequence laies hold on life, without a ground preceding for his claime thereunto, is a robber rather than a Believer, and doth rather steale heaven than deserve it, though he is not likely so to speed, <sup>a</sup> for in Heaven theeves breake not through nor steale. Again, suppose Faith, in the quality of the worke, should merit that, which untill merited can in truth be never by Faith apprehended, yet in as much as nothing can merit for another any farther than as it is his own proper worke, Faith therefore being not with in the compasse either of naturall or of acquir'd endowments, but proceeding from a supernaturall and infused Grace, it is manifest that even so, it cannot possibly obtaine salvation by any vertue or efficacy of its own. For as he which bestowes money on his poore friend, and after, for that money sells him Land farre beyond the value of the money which he gave, may be thus farre said rather to multiply & change his gifts, than to receive a price for

Math. 6. 30.

Joh. 6. 39.

for them: so God bestowing eternall life on man upon the condition of beleeving, <sup>b</sup> the ability whereunto he himselfe hath first bestowed, and between which life and faith there is an infinite disproportion of worth, may be said rather to heape his gifts, than to bargain and compact for them, rather to double his free bounty, than to reward mans impotent merit, unlesse we take it improperly for the performance of a voluntary debt, <sup>c</sup> wherein it hath pleased God in mercy, as it were, to oblige and ingage himselfe upon condition of our faith.

Neither doe we herein at all make way for that cursed doctrine of Socinianisme ( than which a more venemous was never suckt from so sweet & saving a truth) that because salvation is a free gift, Christ therefore did not suffer for the satisfaction of Gods wrath, nor pay any legall price for the salvation of the World, nor lay down himselfe in our roome, as the ransommer of us, and purchaser of life for us, but became incarnate in the flesh, made under the Law obedient unto death, only for an example of Patience and Humility unto us, not for a propitiation to his Father, and reconcilment of the World unto God.<sup>d</sup> A price was paid, and that so pretious, as that the confluence of all created wealth into one summe, cannot carry the estimate of one farthing in comparison of it; ( and indeed it ought to be a price more valuable than the whole World, which was to ransom so many soules, the losse of the least whereof cannot by the purchase of the whole World be contrervail'd. ) A price it

was

b *Gratias ago tibi Domine quia quod quaeris à me, prius ipse donasti.*  
Cyprian de Baptim. Christi.  
*Remunerans in nobis quicquid ipse praestitit & honorans quod ipse perfecit.*  
Cyprian. l. 3. epist. 25.  
*c Deus promittens se ipsum fecit debitorem August.*

d *Ad Rom. 8. 26. 28. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

e *Matth. 19. 25.*



was valuable only by him that payd and received it, by us to be enjoy'd and ador'd, by God only to be measured. Neither could it stand with the truth and constancy of Gods Law, with the sacrednesse and Majesty of his Justice, to suffer violation and not revenge it, and when all his attributes are in him one and the same thing, to magnifie his mercy not by the satisfaction, but the destruction of his Justice, and so to set his own unity at variance with it selfe, Mercy and Truth, Righteousnesse and Peace, they were in mans redemption to kisse and not to quarell with each other, God did not dis-unite his Attributes, when he did re-unite his Chuch unto himselfe. A price then was paid unto Gods Justice, and eternall life is a <sup>f</sup> purchase by Christ bought, but still *unto us* a gift, not by any paines or satisfaction of ours attain'd unto, but only by him who was <sup>g</sup> himselfe given unto us, that together with himselfe he might give us all things. He unto whom I stand ingaged in a summe of money, by me ever impossible to be rais'd, if it please him to perswade his own heire to joyne in my obligation, and out of that great estate by himselfe conferred on him for that very purpose, to lay down so much as shall cancell the bond and acquit me, doth not only freely forgive my debt, but doth moreover commend the abundance of his favour by the manner and circumstances of the forgiveness. Man by nature is <sup>e</sup> a debtor unto God, there is a hand-writing <sup>d</sup> against him, which was so long to stand in vertue till he was able to offer something in value proportionable to that infinite Justice,

*supra*  
Ephes. 1. 14.

g Joh. 3. 16.  
Gal. 1. 4.  
Tit. 2. 14.  
Esay 9. 6.  
Rom. 8. 32.

e Math. 6. 12.

d Coloss. 3. 14.



Justice, unto which he stood obliged; which being by him without the sustaining of an infinite misery utterly unsatisfiable, it pleased God to appoint his own co-essentiall and co-eternall Sonne to enter under the same bond<sup>e</sup> of Law for us, on whom he bestowed such rich graces, as were requisite for the œconomy of so great a worke; by the meanes of which humane and created graces, concurring with, and receiving value from the divine nature, meeting hypostatically in one infinite person, the debt of mankinde was discharg'd, and the obligation cancel'd, and so as many as were ordained to life *effectually* deliver'd by this great rancome, *veruallly sufficient*, and by Gods Power applicable unto all, but *actually* beneficiall and by his most wise and just Will, confer'd only upon those, who should by the grace of a lively faith apply unto themselves this common *Gift*. So then all our salvation is a *gift*<sup>e</sup>, Christ a *gift*, the knowledge of Christ a *gift*, the faith<sup>b</sup> in Christ a *gift*, repentance<sup>i</sup> by Christ a *gift*, the<sup>k</sup> suffering for Christ a *gift*, the reward<sup>l</sup> of all a *gift*, whatsoever<sup>m</sup> we have, whatsoever we are, it is all from God that sheweth mercy.

Lastly, in that Christ gives his Sacrament to be eaten, we learne first not only our *benefit*, but our *duty*; the same Christ it is who in eating, we both *enjoy* and *obey*, he being as well the *Institutor* as the *substance* of the Sacrament. If it were but his *precept*, we owe him our observance, but besides it is his body, and even selfe-

<sup>e</sup> Gal. 4. 4.

<sup>f</sup> Esay 9. 6.

<sup>g</sup> March. 13. 11.

<sup>h</sup> Jud. vers. 3.

<sup>i</sup> Phil. 1. 29.

<sup>j</sup> Act. 5. 31.

<sup>k</sup> 1 Tim. 2. 35.

<sup>l</sup> 1 Phil. 1. 29.

<sup>m</sup> Rom. 6.

<sup>n</sup> Reflat ut

propterea restit

dictum intelli

gatur non vo

lentis neque cur

rentis, sed mis

ericis est Dei, ut

totum Deo de

tur qui hominis

voluntatem bo

nam & preparat

adjuvandum,

& adiuvat pre

parationem. Vid.

Aug. Enchir.

cap. 32.

n *Nauseabit ad  
antidotum, qui  
h.avit ad vene-  
num? Tertul.  
con. Gnost.  
cap. 5.*

o *Psal.*

p *Eph. 3. 17, 18.*

q *Porcis com-  
parandi qui ca-  
prius conculeant  
ac luto cano-  
involvunt que  
max. avide de-  
vorant. Par-  
ker de antiq.  
Brit. in prefata*

r *Math. 4. 6.  
s Math 4. 3.*

love might move us to obey his precept<sup>n</sup>: our mouths have been wide open unto poyson, let them not be shut up against so soveraigne an Antidote. Secondly, we see how we should use this pretious gift of Christ crucified, not to looke on, but to eat, not with a gazing, speculative knowledge of him, as it were at a distance, but with an experimentall and working knowledge, none truly knowes Christ but he that feels him. *Come o taste and see*, saith the Prophet, *how gracious the Lord is*: in divine things, *tasting* goes before *seeing*, the *union* before the *vision* p, Christ must first *dwell in us*, before we can *know the love of God*, that passeth knowledge. Thirdly, we learne not to sinne against Christ, because therein we doe sinne against our selves, by offering indignity to the body of Christ, which should nourish us, and like Swine<sup>s</sup> by trampling under foot that pretious food which preserveth unto life, those that with reverence eat it, but fatteth unto slaughter those who profanely devoure it. Even as the same raine in different grounds serves sometimes to bring on the seed, other times to choake and stifle it, by the forwardnesse of weeds: for as it is the goodnesse of God to bring good out of the worst of things, even sin; so is it the malignity of sin and cunning of satan, to pervert the most holy things, the word of God, yea the very blood<sup>s</sup> of Christ unto evill. Lastly, we learne how pure we ougut to preserve those doores of the soule from filthinesse and intemperance, at which so often the Prince of glory himselfe will enter in.

h

CHAP. XIII.

*Of the two first ends or effects of the Sacrament, namely the exhibition of Christ to the Church, and the union of the Church to Christ. Of the reall Presence.*



Having thus farre spoken of the nature and quality of this holy Sacrament, it followes in Order to treat of the *Ends* or *Effects* thereof, on which depends its necessity, and our comfort: our Sacraments are nothing else but Evangelicall Types or shadowes of some more perfect substance; for as the Legall Sacrifices were the shadowes of Christ expected, and wrapped up in a Cloude of Predicting, and in the loines of his Predecessors: so this new mysticall Sacrifice of the Gospell is a shadow of Christ risen indeed, but yet hid from us under the Cloud of those Heavens which shall containe him untill the dissolution of all things; for the whole Heavens are but as one great Cloud which intercept the lustre of that Sunne of Righteousnesse who enlighteneth every one that commeth into the World: now shadowes are for the refreshing of us against the lustre of any light unto which the weaknesse of the sense is yet disproportioned: as there are many things for their own smalnesse imperceptible, so some for their magnitude doe exceede the

4 Heb. 10. 1.

power of sense, and have a transcendency in them which surpasseth the comprehension of that faculty unto which they properly belong. No man can in one simple view looke upon the whole vaste frame of Heaven, because he cannot at the some moment receive the species of so spreading and diffused an Object, so is it in things Divine, some of them are so above the reach of our imperfect faculties, as that they swallow up the understanding, and make not any immediate impression on the Soule, between which and their excellency there is so great disproportion. Now<sup>a</sup> *disproportion* useth in all things to arise from a double Cause; the one naturall, being the limited Constitution of the faculty whereby even in its best sufficiency, it is disabled for the perception of too excellent an object, as are the eyes of an Owle in respect of the Sunne.

<sup>a</sup> Vid. Aquin.  
part. 1. quest. 62.  
art. 2. ad 2. um.

The other Accidentall, namely by some violation and distemper of the faculty even within the compasse of its own strength; as in sorenesse of eyes in regard of light, or lamenesse in regard of motion. <sup>b</sup> Great certainly was the mystery of mans Redemption, which posed and dazled the eyes of the Angels themselves: so that between Christ and man there are both these former *Disproportions* observable.

<sup>b</sup> 1 Tim. 3. 16.

For first of all, man while he is on the earth, a Traveller towards that Glory which yet he never saw, and which the tongue of <sup>c</sup> Saint Paul himselfe could not utter is altogether even in his highest pitch of Perfection unqualified to comprehend

<sup>c</sup> 2 Cor. 12. 4.

prehend the excellent mystery of Christ either crucified, or much more, glorified: and therefore our manner of assenting in this life, though in regard of the authority on which it is grounded (which is Gods own Word) it be most evident and infallible, yet in its own quality it is not so immediate, and expresse as is that which is elsewhere reserved for us; & for hereafter we shall know even as we are known, *by a knowledge of Vision*, fruition and possession, heere darkly, by stooping and captivating our understandings unto those divine Reports which are made in Scripture; which is a knowledge of Faith, distance and expectation; we doe I say, heere bend our understandings to assent unto such truths as doe not transmit any immediate species or irradiation of their own upon them, but there our understandings shall be raised unto a greater capacity, and be made able without a secondary report and conveyance to apprehend clearly those glorious Truths, the evidence whereof it did heere submit unto, for the infallible credit of God, who in his Word had revealed, and by his Spirit obfuscated the same unto them; as the *Samaritans* knew *Christ* at first, only by the report of the Woman, which was an assent of Faith, but after when they saw his Wonders, and heard his Words, they knew him by himselfe, which was an assent of vision.

d 1 Cor. 13.

a Joh. 4.

Secondly, as the Church-is heere but a travelling Church, therefore cannot possibly have any farther knowledge of that Country whither it

b Num 13. 21.

c Gal. 5.

d Hom. Odyss. l.

9.

εμὴ ἀνωγειν

πρὸς αὐτὸν.

Arlis Rh. lib.

1. cap. 1.

goes but only by the Mappes which describe it, the Word of God, and these <sup>b</sup> few fruits which are sent unto them from it, the <sup>c</sup> fruits of the Spirit, whereby they have some taste and relish of the World to come: so moreover is it even in this estate, by being enclosed in a body of sinne, (which hath a darkning property in it, and addes unto the naturall limitednesse of the understanding, an accidentall defect and sorenesse) much disabled from this very imperfect assent unto Christ the Object of its Faith: for as sinne when it wastes the Conscience and beares Rule in the Soule, hath a power like *Dalila* and the *Philistines*, to put out our eyes, (as <sup>d</sup> *Vlysses* the eye of his *Cyclops* with his sweet wine) a power to <sup>e</sup> corrupt Principles, to <sup>f</sup> pervert and make crooked the very Rule by which we worke; conveying all morall truths to the Soule, as some concave glasses use to represent the species of things to the eye, not according to their naturall rectitude or beauty, but with those wrestings, inversions, and deformities which by the indisposition thereof they are fraed unto; so even the least corruptions unto which the best are subject, (having a naturall antipathy to the evidence and power of divine Truth) doe necessarily in some manner distemper our understandings, and make such a degree of sorenesse in the faculty as that it cannot but so farre forth be impatient and unable to beare that glorious lustre which shines immediately in the Lord Christ. So then we see what a great disproportion there is between us and Christ immediately presented;

presented; and from thence we may observe our necessity, and Gods mercy in affording us the refreshment of a *Type* and *Shadow*.

These Shadowes were to the Church of the *Jewes* many, because their weaknesse in the knowledge of Christ was of necessity more than ours in as much as they were but an<sup>a</sup> infant, we an adult and grown Church, and they looked on Christ at a distance, we neare at hand, he being already incarnate; unto us they are the Sacraments of his Body and Bloud in the which we see and receive Christ as weake eies doe the light of the Sunne, through some darke Cloud, or thick Grove: so then one maine and principall end of this Sacrament is to be an instrument fitted unto the measure of our present estate for the exhibition or conveyance of Christ with the benefits, of his Passion unto the faithfull Soule, an end not proper to this mystery alone, but common to it with all those Legall Sacraments which were the more thick shadowes of the Jewish Church: for b even they in the red Sea did passe through Christ who was their *Way*, in the *Manna* and *Rock* did eate and drinke Christ who was their *Life*, in the *Brasen Serpent* did behold Christ who was their *Saviour*, in their daily Sacrifices did prefigure CHRIST who was their *Truth*, in their Pascoever did eate Christ by whose Bloud they were sprinkled: for howsoever between the *Legall* and *Euangelicall Covenant* there may be sundry <sup>d</sup> *Circumstantiall differences*: as first in the manner of their *Evidence*, that being obscurer, this perspicuous,

<sup>a</sup> Gal 4 3.

<sup>b</sup> 1 Cor. 10 1,

<sup>2, 3, 4</sup>

*Tert. de Baptis.*

*cap 9. & cont.*

*Mercion. lib. 3.*

*ca. 16. et l. 5. c. 7*

*c. Manna & a-*

*qua e petrâ ha-*

*bebant in se fi-*

*gurum futurâ*

*mysterii. vii quod*

*nunc summus*

*in commemora-*

*tionem Christi*

*Domin. Amv.*

*in 1 Co. 10.*

*V. d. Mornay*

*de Eucharist.*

*lib. 4 cap. 1.*

*Dr. Field of the*

*Church, l. 1. c. 5*

*Pareus in H. b.*

*cap. 8. & cap. 10*

*& ca. 12 18. 28*



<sup>e</sup> Acts 13. 32.  
 Gal. 3. 17.  
<sup>f</sup> Acts 13. 32.  
<sup>g</sup> Acts 13. 46.  
 Math 10. 5. 6.  
 Rom. 3. 2.  
 Ephes. 3. 12.  
<sup>h</sup> Mark 16. 15.  
 Esay 49. 6.  
<sup>i</sup> Job 1. 1. 2.  
<sup>k</sup> Heb. 10. 9. 7.  
 12. 16.  
<sup>l</sup> Heb. 6. 20. &  
 7. 16. 24. 28.

to them a <sup>e</sup> *Promise* only, to us a <sup>f</sup> *Gospell*. Secondly, in their *extent* and compasse, that being confined to <sup>g</sup> *Judea* this universall to all <sup>h</sup> *Creatures*. Thirdly, in the meanes of *Ministration*, that by Priests and Prophets, this by the <sup>i</sup> *Sonne* himfelfe, and those delegates who were by him enabled and authorised by a solemne Commission and by many excellent endowments for the same service.

Lastly, in the quality of its *durance*, that being mutable and <sup>b</sup> abrogated, this to <sup>c</sup> continue untill the consummation of all things; yet notwithstanding in *substance* they agree, and though by sundry wayes doe all at last meet in one and the same Christ, who like the heart in the midst of the body, comming himfelfe in person between the Legall and Evangelicall Church doth equally convey life and motion to them both; even as that light which I see in a starre, and that which I receive by the immediate beame of the Sunne, doth originally issue from the same Fountaine, though conveyed with a different lustre, and by a severall meanes.

So then we see the end of all Sacraments made after the second Covenant ( for Sacraments there were even in Paradise before the Fall ) namely to *exhibit Christ* with those benefits which he bestoweth on his Church unto each beleeving Soule; but after a more especiall manner is Christ exhibited in the Lords Supper, because his presence is there more notable; for as by Faith we have the evidence, so by the Sacrament we have the presence



g Non dentes ad  
mordendum acu-  
imus, sed fide  
sincerâ panem  
frangimus &  
partamur. Cypri.  
qui manducat  
visi non foras;  
qui manducat in  
corde, non qui  
premit dente.  
Aug. Tract. 26.  
in Ioh. & vid.  
de civit. dei lib.  
21. cap. 25.

ceed from him unto the Soule, as the hand doth them unto the mouth, or the mouth unto the stomach. Otherwise if Christ were really and corporally present with the consecrated Elements severed from the act of faithfull Receiving, the wicked should as easily receive him with their teeth as the faithfull in their Soule, which to affirme is both absurd and impious.

Now Christs Presence in this holy Sacrament, being a thing of so important consequence, and the consideration thereof being very proper to this first end of the Sacrament, the exhibiting of Christ (for to exhibite a thing is nothing else but to present it, or to make it present unto the party to whom it is exhibited) It will not be impertinent to make some short digression for setting downe the manner, and clearing the trueth of Christs *Reall Presence*, the understanding whereof will depend upon the distinguishing of the severall manners in which Christ may be said to be present. First then, Christ being an infinite Person hath in the vertue of his Godhead an infinite and unlimited Presence, whereby he so filleth all places as that he is not contained or circumscribed in them, which immensity of his making him intimately present with all the Creatures, is that whereby they are quickned, supported and conserved by him; for by him all things consist, and he upholdeth them all by the Word of his power, and in him they live, and move, and have their being. But this is not that Presence which in the Sacrament we affirme, because that presupposeth

a Pre-

a Presence of Christ in and according to that nature, wherein he was the Redeemer of the World, which was his humane nature. Yet in as much as this his humane nature subsisteth not but in and with the infiniteness of the second Person, there is therefore (in the second place) by the *Lutherans* framed another imaginary Presence of Christs humane Body, (after once the Divinity was pleased to derive glory in fulnesse on it) which giveth it a participated ubiquity too, by meanes whereof Christ is corporally *in* or *under* the Sacramentall Elements. But this opinion as it is no way agreeable with the truth of the humane nature of Christ, so is it greatly injurious to his Divinity: for first, though Christs humane nature was in regard of its Production extraordinary, and in regard of the sacred union which it had with the Divinity admirable, and in regard of communication of glory from the Godhead, and of the unction of the Holy Ghost farre above all other names that are named in heaven or earth, yet in its nature did it ever retaine the essentiall and primitive properties of a created substance, which is to be in all manner of perfections finite, and so by consequence in place too, for glory destroyes not nature, but exalts it, nor exalts it to any farther degrees of Perfection than are compatible to the finitenesse of a Creature, who is like unto us in regard of all naturall and essentiall properties: but these men give unto Christs Body farre more than his owne divine nature doth, for he glorifies it onely to be the Head, that is, the most excel-

lent and first-borne of every Creature, but they glorifie it so farre as to make it share in the essentiall properties of the divine nature; for as that substance unto whom the intrinsicall, unseparated, and essentiall properties of a man belong, is a man necessarily (man being nothing else but a substance so qualified) so that being unto which the divine attributes doe belong in that degree of infinitenesse as they doe to the divine Person it selfe, must needs be God; and immensity wee know is a proper attribute of the Divinity, implying infinitenesse, which is Gods owne Prerogative; neither can the distinction of ubiquity communicated, and originall or essentiall save the consequence: for God is by himselfe so differenced from all the Creatures, as that it is not possible any attribute of his should be participated by any Creature in that manner of infinitenesse as it is in him; nay, it implies an inevitable contradiction, that in a finite nature there should be roome enough for an infinite attribute. Wee confesse that in as much as the humane nature in Christ is inseparably taken into the subsistence of the omnipresent Sonne of God; It is therefore a truth to say, That the Sonne of God, though filling all places, is not yet in any of them separated or asunder from the humane nature, nay by the vertue of the communication of the properties it is true likewise to say that the *Man Christ* is in all Places, though not *in* or *according* to his humane nature. But now from the union of the Manhood to the Godhead to argue a coextention or joynt-presence

presence therewith is an insequent argument, as may appeare in other things. The Soule hath a kinde of immensity in her little world, being in each part thereof whole and entire, and yet it followes not because the Soule is united to the Body, that therefore the Body must needs partake of this Omnipresence of the Soule, else should the whole body be in the little finger, because the Soule unto which it is united is wholly there. Again, there is an unseparable union betweene the Sunne & the beame, so that it is infallibly true to say, the Sunne is no where severed from the beame, yet we know they both occupy a distinct place: again, Mistletoe is so united to the substance of the Tree out of which it groweth, that (though of a different nature) it subsisteth not but in and by the subsistence of the Tree, and yet it hath not that amplitude of place which the Tree hath.

Letting goe then this opinion, there is a third *Presence* of Christ, which is a *carnall*, Physicall, locall *Presence*, which we affirme his humane nature to have onely in Heaven: The Papists attribute it to the Sacrament, because Christ hath said, This is my Body: and in matters of fundamentall consequence, hee useth no figurative or darke speeches, to this wee say, that it is a carnall Doctrine, and a mistake like that of *Nicodemus*, and of *Origen*, from the Spirit to the letter. And for the difficulty, it is none to men that have more than onely a carnall eare to heare it: for what difficulty is it to say that then the King gives a

man an Office when hee hath sealed him such a Patent in the right whereof that Office belongeth, and is conveyed unto him? And if Christ be thus locally in the Sacrament, and eaten with the mouth, and so conveyed into the stomach: I then demand what becomes of him when and after he is thus received into the stomach? If hee retire from the accidents out of a man, then first accidents shall be left without any substance at all under them to sustaine them, and which is (if any thing can be) yet more absurd, bare accidents should nourish, be assimilated and augment a substance: for it is plaine, that a man might be nourished by the Bread; yea, the Priest by intemperate excessse made drunke with the consecrated Wine; unto which detestable effects wee cannot imagine that God by a more especiall concurrence and miracle, would enable the bare accidents of Bread and Wine. But if Christ stay, and doe corporally unite himselfe to the Receiver; then I see not how all they that receive the Sacrament, being physically and substantially united to Christs Body, have not likewise a naturall union to his Person too, that being no where separated from this, which is blasphemous to affirme.

Secondly, how Christs Body may not be said to have a double subsistence, Infinite in the second Person, and Finite in all those with whom hee is Incorporated.

Leaving then this as a fleshly conceit, we come to a fourth *Presence* of Christ, which is by *Energy* and



Math 28.

and power; thus where two or three be gathered together in his Name, Christ is in the midst of them by the powerfull working of his holy Spirit; even as the Sunne is present to the Earth, in as much as by its influence and benignity it heateth and quickneth it. For all manner of operation is by some manner of *Contact* betweene the Agent and the Patient, which cannot be without some manner of *presence* too; but the last manner of Presence is a *Sacramentall Relative*, mysticall Presence. Understand it thus, The King is in his Court or Presence-chamber only *locally*, and physically; but *representatively* hee is wheresoever his Chancellour or subordinate Judges are, in as much as whatsoever they in a Legal and Iudiciall course doe determine, is accounted by him as his owne personall act, as being an effect of that power, which though in them as the instruments, doth yet originally reside no where but in his owne Person; just so Christ is locally in Heaven, which must containe him till the restitution of all things, yet having instituted these Elements for the supply as it were of his absence, he is accounted present with them, in as much as they which receive them with that reverend and faithfull affection as they would Christ himselfe doe together with them, receive him too, *really* and *truly*, though not *carnally* or *physically*, but after a *mysticall* and *spirituall* manner. A *reall Presence* of Christ wee acknowledge, but not a *locall* or *physicall*; for *Presence reall* (that being a metaphysicall terme) is not opposed unto a meere *physicall* or *locall* absence, or distance,

stance, but is opposed to a false imaginary, phantastick presence; for if reall presence may be understood of nothing but a carnall and locall presence, then that speech of Christ; Where two or three be gathered together in my Name, there am I in the midst of them; cannot have any reall Truth in it, because Christ is not locally in the midst of them. This reall Presence being thus explained may be thus proved, The maine end of the Sacrament (as shall be shewed) is to unite the faithfull unto Christ, to which union there must of necessity be a Presence of Christ by meanes of the Sacrament, which is the instrument of that union. Such then as the union is, such must needs be the presence too: since Presence is therefore onely necessary, that by meanes thereof that union may be effected. Now united unto Christ we are not carnally, or physically, as the meat is to the body, but after a mysticall manner, by joynts and sinewes, not fleshly but spirituall: even as the faithfull are united to each other in one mysticall Body of Christ, into one holy spirituall Building, into one fruitfull olive, into a holy, but mysticall marriage with Christ. Now what Presence fitter for a *spirituall union* than a *spirituall presence*. Certainly, to confine Christ unto the narrow compasse of a piece of Bread, to squeeze and contract his Body into so strait a roome, and to grinde him betweene our teeth is to humble him (though now glorified) lower than hee humbled himselfe, hee himselfe to the forme of a servant, but this to the condition of a monster. That Presence

ence then of Christ which in the Sacrament we acknowledge, is not *any grosse Presence of circumscription*, as if Christ Jesus in Body lay hid under the accidents of Bread and Wine; as if hee who was wont to use the senses for witness and Proove of his Presence, did now hide from them, yea deceive them under the appearances of that which hee is not; but it is a *spirituall Presence, of energie, power, and concomitancie* with the Element, by which Christ doth appoint that *by* and *with* these mysteries, though not *in* or *from* them, his sacred Body should be conveyed into the faithfull Soule: and such a Presence of Christ in *power*, though absence in flesh, as it is most compatible with the properties of a humane Body, so doth it most make for the demonstration of his power, who can (without any necessity of a fleshly Presence) send as great influence from his sacred Body on the Church, as if hee should descend visibly amongst us.

Neither can any man shew any enforcing reason why unto the reall exhibition and reception of CHRIST Crucified there should any more physicall Presence of his be required, than there is of the Sunne unto the eye for receiving his light, or of the roote unto the utmost branches for receiving of vitall sappe, or of the head unto the feete for the receiving of sense, or of the Land and purchase made over by a sealed Deede for receiving the Lordship; or Lastly, (to use an in-

O

stance

1 Joh. 10. 10. 17  
Luk. 24. 19  
1 Joh. 12. 6.

b Erat caro ejus  
in monumento,  
sed vivus ejus  
operabatur &  
calo Amorof de  
Incarnat. cap. 8.

d Rom. 11.

e Ephes. 1. 22.  
f 1 Joh. 1. 1.  
g 1 Joh. 1. 1.  
Rom. 14. 11.

h Greg. de Va-  
len. Tom. 2. disp.  
1. qu. 1. punct. 1.

h Hoo'ker lib. 5.  
sect. 55. p. 303.  
304

a Job. 6. 51.  
b 1 Cor. 10. 4.  
Gen. 17. 10.  
Exod. 14. 11.  
c Fatus scripsit.  
Liy. aliquot d'  
d'm d'cu d'm d'  
er ipse p'ca  
Ap' d'm d'm  
Homer.

stance from the Jesuites own Doctrine out of *Aristotle* ) of a finall Cause in an actuall existence to effect its power and causality on the Will : for if the <sup>a</sup> finall Cause doe truly and really produce its effect , though it have not any materiall, grosse Presence, but onely an intellectuall Presence to the apprehension : why may not Christ ( whose <sup>i</sup> sacred Body, however it be not substantially coextended ( as I may so speake ) in regard of ubiquity with the God-head, yet is in regard of its cooperation, force, efficacy unlimited by any place or subject, it having neither spheare of activity, nor stint of merit, nor bounds of efficacy, nor necessary subject of application (beyond which the vertue of it growes faint and uneffectuall ) why may not he, I say, really unite himselfe unto his Church by a spirituall Presence to the faithfull Soule, without any such grosse and carnall descent, or rehumiliation of his glorified Body unto an ignoble and prodigious forme ? So then to conclude this digression, and the first End of this Sacrament together, when Christ saith, This is my Body, we are not otherwise to understand it than those other Sacramentall speeches of the same nature, <sup>a</sup> I am the Bread of Life, Christ was that rock, and the like, it being a common thing not onely in <sup>b</sup> holy Scriptures, but even in <sup>c</sup> prophane Writers also to call the instrumentall Elements by the name of that Covenant of which they are only the Sacrifices, seales, and visible confirmations,

firmations, because of that relation and neere resemblance that is between them.

The second End or Effect of this Sacrament which in order of nature immediately followeth the former is to obsignate, and to encrease the mysticall union of the Church unto ~~Christ~~ their Head; for as the same operation which infuseth the reasonable soule (which is the first act or principle of life naturall) doth also unite it unto the body, to the making up of one man; so the same Sacrament which doth exhibite Christ unto us (who is the first act and originall of life divine) doth also unite us together unto the making up of one Church. In naturall nourishment the vitall heate being stronger than the resistance of the meate, doth macerate, concoct, and convert that into the substance of the Body; but in this spirituall nourishment, the <sup>e</sup> vitall Spirit of Christ having a heate invincible by the coldnesse of Nature doth turne us into the same image and quality with it selfe, working <sup>a</sup> a fellowship of affections and confederacy of wills: and as the body doth from the union of the soule unto it receive strength, beauty, motion, and the like active qualities; so also Christ being united unto us <sup>b</sup> by these holy mysteries, doth comfort, refresh, strengthen, rule and direct us in all our waies. Wee all in the vertue of that <sup>c</sup> Covenant made by God unto the faithfull and to their seed in the first instant of our being doe belong unto Christ that bought us,

<sup>a</sup> John. 6. 63.  
Rom. 8. 1.

<sup>a</sup> *Affectus conficiat & confederat voluntates,*  
*Cyprian.*

<sup>b</sup> 1 Cor. 3. 16.  
Rom. 8. 11.  
<sup>a</sup> Tim. 1. 14.  
Ephes. 3. 17.  
<sup>c</sup> Gen. 17. 17.  
*Deus ut personam non accipit,*  
*sic nec atatem,*  
*Cyp. lib 3 Ep. 8.*

d Tit. 35. vidi  
 Coqua. Commen.  
 ad lib. 1. Aug. de  
 Civ. dei, cap. 27.  
 num. 2.

\* Eph. 4. 13. 15.

after in the <sup>d</sup> Laver of Regeneration, the Sacrament of Baptisme, we are farther admitted and united to him: our right unto Christ before was generall from the benefit of the common Covenant; but in this Sacrament of Baptisme my right is made personall, and I now lay claime unto Christ not onely in the right of his common promise, but by the efficacy of this particular Washing, which sealeth and ratifieth the Covenant unto me. Thus is our first union unto Christ wrought, by the grace of the Covenant effectively, and by the grace of Baptisme (where it may be had) Instrumentally, the one giving unto Christ, the other obsignating and exhibiting that right by a farther admission of us into his Body. But now we must conceive that as there is a union unto Christ, so there must, as in naturall bodies, be after that union, a <sup>e</sup> growing up, till we come to our <sup>e</sup> ~~age~~, the measure of the fulnesse of Christ. This growth being an effect of the vitall faculty is more or lesse perfected in us, as that is either more or lesse stified or cherished: for as in the soule and body, so in Christ and the Church. We are not to conceive the union without any latitude, but capable of augmentation, and liable to sundry diminutions, according as are the severall meanes which for either purpose wee apply unto our selves. The union of the soule and body, though not dissolved, is yet by every the least distemper slackned, by some violent dis-

diseases almost rended asunder, so that the body hath sometimes more, sometimes lesse hold-fast of the soule; so heere we are in the Covenant and in Baptisme united unto Christ; but we must not forget that in men there is by Nature a <sup>a</sup> roote of bitterneffe, whence issue those <sup>b</sup> frutes of the flesh, a spawn and wombe of actuall corruptions, where sinne is daily <sup>c</sup> conceived and brought forth, a *mare mortuum*, a lake of death, whence continually arise all manner of noysome and infectious lusts; by meanes of which our Union to Christ (though not dissolved) is yet daily weakened and stands in neede of continuall confirmation; for every sinne doth more or lesse smother and stoppe the principle of life in us, so that it cannot worke our growth which we must rise unto with so free and uninterrupted a course as otherwise it might. The principle of life in a Christian is the very same from whence Christ himselfe according to his created Graces receiveth life, and that is the <sup>d</sup> Spirit of Christ, a <sup>e</sup> quickning Spirit, and a <sup>f</sup> strengthening Spirit. Now as that great sinne which is incompatible with faith doth bid defiance to the good Spirit of God, and therefore is more especially called The sinne against the holy Ghost, so every sinne doth in its owne manner and measure quench the Spirit that it cannot quicken, and <sup>g</sup> grieve the Spirit that it cannot strengthen us in that perfection of degrees as it might otherwise: and thus is our

O 3

union

<sup>a</sup> Heb. 12. 19.

<sup>b</sup> Gal. 5.

<sup>c</sup> Jam. 1. 15.

<sup>d</sup> Gal. 4. 6.

Rom. 8. 2.

<sup>e</sup> Joh. 6. 53.

<sup>f</sup> Ephes. 3. 16.

<sup>g</sup> 1 Thess. 5. 19.

<sup>h</sup> Ephes. 4. 30.

*180 qui vulnus*

*habet medicin-*

*nam requirit;*

*vulnus est quia*

*suo peccato su-*

*us medicina est*

*caelestis & vene-*

*rabile sacra-mentum*

*Ambr. de*

*sacram. li. 3. c. 4*

*Simul medica-*

*mentum & halo-*

*caustum ad san-*

*andas infirmi-*

*tates & purgan-*

*dis iniquitates,*

*Cypr. de can.*

*Dom.*



union unto Christ daily loosened and slackened by the distempers of sin : for the reestablishing whereof God hath appointed these sacred Mysteries, as effectuall instruments , where they meet with a qualified subject, to produce a more firme and close union of the Soule to Christ, & to strengthen our Faith which is the joynt and sinew by which that union is preserved, to cure those wounds, & purge those iniquities whose property it is to separate betwixt Christ and us, to make us <sup>a</sup> submit our services, to knit our wills, to conforme our affections , and to incorporate our persons into him, that so by constant, though slow proceedings we might be changed from glory to glory , and attaine unto the measure of Christ, there where our Faith can no way be impaired , our bodies and soules subject to no decay, and by consequence stand in no need of any such <sup>b</sup> viaticums as wee here use to strengthen us in a journey so much both above the Perfection, and against the corruption of our present Nature.

#### CHAP. XIV.

*Of three other Ends of the holy Sacrament, the fellowship or union of the faithfull, the oblation of the covenant of grace, and the abrogation of the Paschever.*



Now as the same nourishment which preserveth the Union between the Soule and Body, or head and members, doth

*a* *Potius quasi quædam incorporatio subiecti obsequii, voluntatis iunctis, affectibus unitis: eius carnis huius quædam unitas est, & quoddam desiderium manendi in ipso.* Cyrabad.  
*in uia, Chry. ho. 24. in 1. Cor.*  
*Qui uult vivere habet ubi uiuat, accedat, credat, incorporatur, uiuificetur. An ep. 59. & uid. de cru. de il. 10. c. 6.*  
*b* *Sic olim sacramentum appellatum. uid. Dur. de ritibus ecclesie lib. 3. cap. 55.*

doth in like manner preserve the Union between the members themselves : even so this Sacrament is as it were the sinew of the Church, whereby the Faithfull, being all animated by the same Spirit that makes them one with CHRIST, are knit together in a bond of Peace, conspiring all in a unity of thoughts and desires, having the same common Enemies to withstand, the same common Prince to obey, the same common rule to direct them, the same common way to passe, the same common Faith to vindicate, and therefore the same mutuall engagements to further and advance the good of each other ; so that the next immediate effect of this Sacrament is to confirme the Union of all the members of the Church each to other in a *Communion of Saints*, whereby their prayers are the more strengthened, and their adversaries the more resisted : for as in naturall things, & Union strengtheneth motions naturall, and weakeneth violent ; so in the Church, Union strengtheneth all spirituall motions, whether upward as meditations and prayers to God, or downward as sympathy, and good workes towards our weak Brethren, and it hindereth all violent motions, the strength of sinne, the darts of Satan, the provocations of the World, the Judgements of God, or whatever evill may bee by the flesh either committed or deserved. And this Union of the Faithfull is, both in the Elements  
and

c Ephes. 4. 3, 4.

d Advance-  
ment of learning. l. 2.



Supper, which word; though with us it import nothing but an ordinary course and time of eating, yet in other Language it expresseth that which the other appellation retains, Communion or fellowship: and lastly, it was called by the Ancients <sup>a</sup> *Synaxis*, a collection, gathering together, or assembling of the faithfull, namely: into that unity which Christ by his merits purchased, by his <sup>b</sup> prayer obtained, and by his Spirit wrought in them; so great hath ever beene the Wisdome of Gods Spirit and of his Church, which is ruled by it, to impose on divine institutions such names as might expresse their vertue and our duty: as *Adams* Sacrament was called the <sup>c</sup> Tree of Life; the *Jewes* Sacraments, the <sup>d</sup> Covenant, and the <sup>e</sup> Passeover; and with the Christians, Baptisme is called <sup>f</sup> Regeneration, and the Lords Supper <sup>g</sup> Communion, that by the names we might be put in minde of the power of the things themselves.

Thirdly, for the Ceremonies and Customes annexed unto this Sacrament in the Primitive times, notwithstanding for superstitious abuses some of them have beene abolished, yet in their owne originall use they did signifie this uniting and knitting quality which the Sacraments have in it, whereby the faithfull are made one with Christ by faith, and amongst themselves by love.

And first they had a custom of <sup>h</sup> mixing Water with the Wine (as there came Water and

P

Blood

<sup>c</sup> *Cena. Non tu  
naris, à commu-  
nione refecti-  
um. Plut. et Ista.*

<sup>a</sup> *synaxis dicitur  
synaxis dicitur  
is. Dionysj.*

<sup>b</sup> *John 17.*

<sup>c</sup> *Gen 3. 22.  
d Gen. 17. 10.*

<sup>e</sup> *Exod 12. 17*

<sup>f</sup> *Tit. 3. 5.*

<sup>g</sup> *1 Cor. 10. 16*

<sup>h</sup> *Quando in ca-  
lice vino aqua  
miscetur, Christo  
populus aduna-  
tur: si vinum  
tantum quis of-  
ferat, sanguis  
Christi incipit  
esse sine nobis; si  
verò aqua sit so-  
la, plebs incipit  
esse sine Christo,  
Cypr. l. 2 Epist 3  
martyr. dicitur  
et accipitur.  
Ioh. Mart. Ap. 2.  
i. ubi dicitur  
sancti aliter  
et dicitur  
et dicitur. Cle. Ale.  
paul. lib. 2. c. 2.  
Ambr. de Sacr.  
l. 5 c. 1.*

i Smek. antiq.  
conjuv. l. 3. c. 21.

4 Rev. 7. 15.

Iohannes Philo-  
 sophus, &c. Iusti. Mart.  
 Apol. 2.  
 m Scalig. de  
 sub. exercit.  
 Arist. Pol. l. 2. c.  
 4.

Blood out of Christs side) which, however it might have a naturall reason, because of the heat of the Country, and custome of those Southerne parts, where the use was to correct the heat of Wine with Water; yet was it by the Christians used not without a mysticall and allegoricall sense; to expresse the mixture (whereof this Sacrament is an effectuall instrument) of all the People (who have faith to receive it) with Christs Blood; & Water being by the Holy Ghost himselfe interpreted for People and Nations.

Secondly, at the receiving of this holy Sacrament, their custome was to<sup>1</sup> kisse one another with an holy kisse, or a kisse of love, as a testification of mutuall dearenesse, it proceeding from the<sup>m</sup> exilency of the spirits and readinesse of Nature, to meet and unite it selfe unto the thing beloved; for love is nothing else but a delightfull affection, arising from an attractive power in the goodnesse of some excellent Object, unto which it endeavoureth to cleave and to unite it selfe, and therefore it was an argument of hellish hypocrisie in *Judas*, and an imitation of his father the Divell, ( who transformeth himselfe into an Angell of Light for the enlargement of his kingdome ) to use this holy symbole of love for the instrument of a hatred so much the more devilish than any, by how much the object of it was the more divine.

Thirdly, after the celebration of the divine Mysteries,



r Acts 4. 32.  
Phil. 1. 27.  
*Unum signum  
habemus, quare  
non in uno ovili  
sumus? Aug To. 7.  
Sermad pleb.  
Cassianensis.*

*Et quoniam & tunc  
baptizati, & tunc  
et autem baptizati  
et manducant, Arles.  
Ethic. li. 9. ca. 6.*

*et vid. sup. de hanc  
re Sauck. antic.  
contra. l. 2. ca. 3.*

testimoniall of Peace, to receive and exhibite this holy Sacrament, as the seale and earnest of that union which the parties whom it did concerne had betweene themselves. Such hath ever beene the care of the holy Church in all the customes and ceremoniall accessions whether of decency or charity which have been by it appointed in this holy Sacrament, that by them and in them all, the concinnation of the Body of Christ, the fellowship, sympathy, and unity of his members, might be both signified and professed: that as we have all but one Sacrament, which is the Food of life, so we should have but one Soule, which is the Spirit of life, and from thence but one heart, and one minde, thinking, and loving, and pursuing all the same things, through the same way, by the same rule, to the same end. And for this reason amongst others I take it, it is that our Church doth require in the Receiving of these Mysteries a uniformity in all her Members, even in matters that are of themselves indifferent, that in the Sacrament of unity there might not appear any breach or Schisme, but that as at all times, so much more then, we should all think, and speake, and doe the same things, least the manner should oppose the substance of the celebration.

Lastly, if wee consider the very act of eating and drinking, even therein is expressed the fellowship and the union of the faithfull to each other, for even by Nature are men directed



to expresse their affections or reconcilements to others in feasts and invitations, where even a publique Enemies have condescended to termes of fairenesse and plausibility, for which cause it is noted for one of the \* Acts of Tyrants, whereby to dissociate the mindes of their Subjects, and so to breake them when they are asunder, whom all together they could not bend, to interdict invitations and mutuall hospitalities, whẽreby the body politick is as well preserved as the naturall, and the love of men as much nourished as their bodies. And therefore where \* Joseph did love most, there was the messe doubled, and the nationall hatred betweene the *Iewes* and *Egyptians* springing from the diversity of Religions (whose <sup>b</sup> worke it is to knit and fasten the affections of men) was no way better expressest than by their <sup>c</sup> mutuall abominating the tables of each other. So that in all these circumstances we find how the union of the faithfull unto each other is in this holy Sacrament both signified and confirmed, whereby (however <sup>d</sup> they may in regard of temporall relations stand at great distance, even as great as is betweene the Palace and the Prison) yet in Christ they are all fellow-members of the same cõmon Body, & fellow-heires of the same common Kingdom, and spirituall stones of the same common Church, which is a <sup>e</sup> name of unity and Peace. They have <sup>f</sup> one Father who deriveth on them an equall Nobility, one Lord who equally go-

u Scipio & Has-  
drubal apud Scy-  
piacem Liv. 20  
x A. lis Polit.  
lib 3. cap. 11.  
vid. Baron. an.  
100. num. 3.

4 Gen. 43: 34.

b Religione r. li-  
gando Cicero.

c Gen 43. 32.

διὰ τὴν ἐκείνην τὴν ἀ-  
ποστολὴν τὴν αὐτὴν.  
ἐπεὶ οὖν, τὴν αὐτὴν  
ἐκείνην ἀποστο-  
λήν. Chrysost.  
in Rom. Hom. 1. 2.

ε τῆς ἐκκλησίας  
 ὡς καὶ χρυσὸν,  
 ἀλλ' ἵπταται καὶ  
 συμφυῖται ὅλῳ.  
 Ch. vii. 17. 1 Cor.  
 12. 13.

f Ephes. 4. 6.

ὁ ἀγαπᾷ φίλους  
ἀλλήλους, Εἰβ. 1. 2.  
cap. 5. Ὁ. 8.

verneth them, one Spirit who equally quick-  
neth them, one Baptisme which equally rege-  
nerateth them, one faith which equally war-  
rants their inheritance to them: and lastly one  
finew and bond of love which equally inter-  
esteth them in the joyes and griefes of each o-  
ther, so that, as in <sup>g</sup> all other, so principally in  
this divine friendship of Christs Church there  
is an equality and uniformity, be the outward  
distances how great soever.

Another principall End or Effect of this ho-  
ly Supper, is to *signifie* and *obsignare* unto the  
Soule of each Beleever, his person ll claime  
and title unto the new Covenant of Grace.  
Wee are in a state of corruption, sinne, though  
it have received by Christ a wound of which  
it cannot recover, yet as <sup>h</sup> beasts commonly  
in the pangs of death use most violently to  
struggle, and often to fasten their teeth more  
eagerly and fiercely where they light; so  
sinne here, <sup>i</sup> that body of death, <sup>k</sup> that besieging,  
encompassing evill, that <sup>l</sup> *Cananite* that lieth in  
our members, being continually heartened by  
our arch-enemy Satan, however subdued by Is-  
rael, doth yet never cease to <sup>l</sup> goad and prick us  
in the eyes, that wee might not looke up to our  
future Possession, is ever raising up steemes of  
corruption to intercept the lustre of that glo-  
ry which wee expect, is ever suggesting unto  
the Beleever matter of diffidence and anxiety,  
that his hopes hitherto have beene unground-  
ed, his Faith presumptuous, his claime to  
Christ

h. *Maximè mor-  
tifieri esse solent  
musus mien-  
tium belliarum.*  
Flor. lib. 2. c. 15.  
i. Rom. 7. 24.  
k. Ileb. 12. 1.  
l. Ios. 23. 13.

Christ deceitfull, his propriety uncertaine, if not quite desperate; till at last the faithfull Soule lies gasping and panting for breath under the buffets of this messenger of Satan. And for this cause it hath pleased our good God (<sup>a</sup> who hath promised never to faile nor forsake us) that wee might not be swallowed up with griefe to renew often our right, and exhibite <sup>b</sup> with his owne hands (for what is done by his Officers is by him done) that sacred Body with the efficacy of it unto us, that wee might fore-enjoy the promised Inheritance, and put, not into our Chests or Coffers which may haply by casualties miscarry, but into our very bowels, into our substance and soule the pledges of our Salvation, that wee might at this spirituall Altar <sup>c</sup> see Christ as it were crucified before our eyes, <sup>d</sup> cling unto his Crosse, and graspe it in our armes, suck in his Blood, and with it salvation, put in our hands with *Thomas*, not out of diffidence, but out of faith into his side, and fasten our tongues in his sacred wounds, that being all over dyed with his Blood, wee may use boldnesse, and approach to the Throne of Grace, lifting up unto heaven in faith and confidence of acceptance those eyes and hands which have seene and handled him, opening wide that mouth which hath received him, & crying aloud with that tongue which having tasted the Bread of Life, hath from thence both strength and arguments for prayer to move God for mercy: this then is a singular

<sup>a</sup> Heb. 13. 6.

ברכי יי אלהינו  
על הדור והדור  
אשר יאמרו ויאמרו  
על השם הגדול  
אשר הוא

<sup>c</sup> Gal. 3. 1.  
d Cruci haeremus,  
sanguinem sugi-  
mus & inter ipsa  
Redemptoris no-  
stra vulnera figi-  
mus linguam,  
&c. cyrian. de  
ciza Dom.

\* Heb. 6. 18

f Gen. 17. 11.

Rom. 4. 11

Exod. 12. 13

\* Aug. d. doct.

Cirill. l. 2. c. 1.

α σφραγισμός.

λα τῶν σφραγ.

μεῖνος. Arist. de

Interpr. cap. 1

b Plus annulis

nostris quàm a-

liquis creditur,

Seneca

c Bernardus.

δραματίζοντες ἑαυ-

τοὺς ἑαυτοὺς ὡς

ἐν τῇ σκηνῇ

τῆς σκηνῆς

ἰδοὺς ὅτι οὐ

τοὺς ἑαυτοὺς εἶ-

σπραγμίζοντες.

Chrysost. in Gen.

Hom. 39.

singular benefit of this Sacrament, the often repetition and celebration whereof is as ~~it~~ were the renewing, or rather the confirming with more and more seales our Patent of life; that by so many things, in the <sup>c</sup> smallest whereof it is impossible for God to lye, wee might have strong consolation who have our refuge to lay hold on him who in these holy Mysteries is set before us; for the Sacrament is not onely a <sup>f</sup> *Signe* to represent, but a *Seale* to exhibit that which it represents. In the *Signe* wee see, in the seale wee receive him. In the *Signe* wee have the image, in the seale the benefit of Christs Body, for <sup>\*</sup> the nature of a *Signe* is to discover and represent that which in it selfe is obscure or absent (as <sup>\*</sup> words are called signes and symboles of our invisible thoughts;) but the <sup>b</sup> property of a *Seale* is to ratifie and to establish that which might otherwise be uneffectual; for which cause some have called the Sacrament by the name of a <sup>c</sup> *Ring*, which men use in sealing those writings unto which they annex their trust and credit. And <sup>s</sup> the Sacrament is a *Signe* and *Seale* from God to us representing and exhibiting his benefits, so should it be a *signe* and *seale* from us to God; a *signe* to <sup>d</sup> separate us frō sinners, a *seale* to oblige us to all performances of faith, and thankfulness on our part required.

Another End and Effect of this holy Sacrament, was to abrogate the *Passover*, and testifie the alteration of those former Types which were

were not the commemorations, but the predictions of Christs Passion: and for this cause our blessed Saviour did celebrate both those Suppers at the same time, (but the new Supper after the other; and in the evening; whereby <sup>f</sup> was figured the fulnesse of time) that thereby the presence of the substance might evacuate the shadow: even as the Sunne doth with his lustre take away all those lesser and substituted lights, which were used for no other purpose but to supply the defect which there was of him. The Passeeover however in the nature of a sacrifice it did prefigure Christ, yet in the nature of a Solemnity and annuall commemoration it did immediately respect the temporall deliverance of that People out of Egypt, by the sprinkling of their dores with blood, which was it selfe but a shadow of our freedome from Satan: so that their Sacrament was but the Type of a Type, and therefore must needs have so much the weaker and more obscure reference unto Christ; even as those draughts doe lesse resemble the face of a man which are taken from a former piece, <sup>h</sup> or that light the brightness of its originall, which shines weakly through a second or third reflexion. Besides this small light which shined from the Passeeover on the people of the *Jewes*, and by which they were something though darkly enabled to behold Christ, was but like the light in a house or family, which could not shine beyond the

narrow

*et idem i vobis  
etiam ad idem de  
idem. Chryl. in  
Matth. Hom. 81.  
f. si idem parvum  
et idem parvum  
et idem parvum  
Ibid.  
g. Et hanc natu-  
ra syderibus ut  
parva & ex his  
validiorum ex-  
oritur observat.  
Plin. Paneg.*

*h. Cum velut e  
speculo inspecu-  
lum traheret i-  
mago. Lucrce.*

<sup>a</sup> Exod. 12. 46.

<sup>b</sup> Luk. 2. 32

<sup>c</sup> 1 Cor. 11. 33.

<sup>d</sup> Ephes. 2. 14.  
Hos. 1. 10. 11.

narrow compasse of that small people, and therefore it was to be eaten in such a family, to signifie, as I conceive, that the Church was then but as a handfull or household in respect of that fulnesse of the *Gentiles* which was to follow. Now then the Church being to enlarge its borders, and to bee co-extended with the World, it stood in need of a greater light, even that Sunne of Righteousnesse, who was now to be as well the light to lighten the *Gentiles*, as he had beene formerly the Glory of his People *Israel*. And therefore we may observe that this second Sacrament was not to be eaten in a private separated Family, but the Church was *to come together*, and *to stay one for another*, that in the confluence of the People, and the publikenesse of the action, the encrease and amplitude of the Church might bee expressed. Besides the *Gentiles* were uninterested in that temporall Deliverance of the *Jewes* from *Pharaoh*, it being a particular and nationall benefit, and therefore the commemoration thereof in the Paschall Lamb, could not, by them, who in the loines of their Ancestours had not beene there delivered, be literally and with reflexion on themselves celebrated. Requisite therefore in this respect also it was, in as much as the partition wall was broken downe, and both *Jew* and *Gentile* were incorporated into one head, that nationall and particular relations ceasing, such a Sacrament might bee reconstituted; wherein  
the

the universall restoring of all mankinde might bee represented. And certainly for a man at mid-day to shut his windowes from the communion of the generall light, and to use onely private lampes of his owne, as it is towards ~~man~~ madnesse, so it is impiety and Schisme in Relioign. There is betweene the Gospell and the Legall Ceremonies (as I observed) the same proportion of difference as is betweene household Tapers and the common Sun-shine, as in regard of the amplitude of their light, and of the *extent* of their light, so in the *dura-*  
*tion* of it likewise; for as Lampes within a small time doe of themselves expire and perish, whereas the light of the Sunne doth never waste it selfe: even so <sup>a</sup> *Jewish* rites were by Gods institution perishable and temporary, during that <sup>b</sup> *infancie* of the Church, wherein it was not able to looke on a brighter object, but when in the fulnesse of time the Church was growne unto a firmer sense, then <sup>c</sup> in the death of Christ did those Types likewise die, and were together with the sinnes of the World cancelled upon the Crosse. Amongst the <sup>d</sup> *Persians* it was a solemne observation to nullifie for a time the force of their Lawes, and to extinguish those fires, which they were wont idolatrously to adore, upon the death of their King, as if by him both their policy and Religion had beene animated: even so at the death of our blessed Saviour were all those

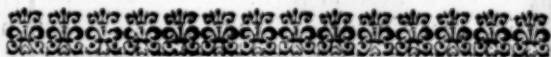
<sup>a</sup> *Id. Aug. Ep. 3. ad Marcellinum, & Epist. 19. ad Hieron. cap. 2. & Tert. cont. Iude. cap. 2. & de monog. m. c. 7. & de Orat. cap. 1.*  
<sup>b</sup> *Gal. 4. 3.*  
<sup>c</sup> *Ep. 2. 15, 16.*

<sup>d</sup> *Id. Briss. d. reg. Pers. l. 1. p. 27.*



e Heb 10. 4

Legall Ordinances, those holy fires, which were wont to send up the sweet savour of incense, and sacrifices unto heaven, abolished he (who before had substituted them in his roome, and by an effectuall influence from himselfe made them temporary instruments of that ~~pro~~pitiation, which it was impossible for them in their owne natures to have effected) being himselfe come to finish that worke which was by them onely fore-shadowed, but not begun, much lesse accomplished.



CHAP. XV.

*The last End of this holy Sacrament ; namely, the Celebration and Memory of Christs Death. A brief Collection of all the benefits which are by his Death conveyed on the Church. The Question touching the quality of temporall Punishments stated.*



HE last and most expresse End of this holy Sacrament is to celebrate the <sup>a</sup> Memory of Christs Death and Passion, which was that unvaluable price of our double Redemption, Redemption from Hell, and Redemption unto Glory. Great Deliverances, as they have moved the <sup>b</sup> Church unto anniversary celebrations of them, <sup>c</sup> which Christ himself hath been pleased to honour with his own Presence ; so have they drawn even Heathen men also not only to <sup>d</sup> solemnize the Festivals and deifie the memories of those unto whose inventions they owed the good things which they enjoy, but farther to honour even <sup>e</sup> brute creatures themselves with solemn triumphs and memorials : nay <sup>f</sup> beasts have not been forgetfull of those unto whom they owe any way their life and safety ; how much more then doth it become Christians to celebrate with an eternall memory the Author of their Redemption, a work beyond all that ever the Sunne saw ; yea, a work whose lustre darkned the Sunne it self, and which the Angels cannot comprehend. Matters

Q circumstantiall,

<sup>a</sup> 1 Cor. II.

<sup>b</sup> Heft. 9. 17.  
<sup>c</sup> 1 Mac. 4. 55. 56.  
<sup>d</sup> Iohn 10. 22.

<sup>d</sup> Cyp. de Idol.  
<sup>e</sup> Vanit. Min. Fel.  
<sup>f</sup> in Oclav. Clem.  
Alex. in protreptico.

<sup>e</sup> Anseres quatuordecim apud Romanos splendida in Lectica sedebant, quod in obsidione Capitolii excitassent.  
vid. Ros. Antiq. Rom. lib. 4. cap. 17.  
<sup>f</sup> Leo apud Aug. Gal. lib. 5. ca. 14.

g Exed. 40. 34.  
Kings 8. 11.

h Ecclef. 4. 17.  
i Exod. 3. 4.

circumstantiall, as Time, and Place, and matters Typicall, and representative, as Ceremonies, Sacrifices, and Sacraments, as they receive their particular advancement and sanctification from those works which they immediately respect; so are they not by us to be solemnly celebrated without continued memories of those works which do so dignifie them. All places naturally being but severall parcels of the same common aire and earth, are of an equall worth: But when it pleaseth God in any place to bestow a more speciall ray of his Presence, and to sanctifie any Temple unto his own service, as it is then by that extraordinary Presence of his made a holy and consecrated Place; so are we when we enter into it to look unto our feet, to pull off our shooes, to have an eye unto him that filleth it with his Presence; for otherwise if we enter into it as into a common place, we shall offer nothing but the sacrifice of fooles. All Times are naturally equall, as being distinguished by the same constant and uniforme motion of the Heavens, yet notwithstanding when God shall by any notable and extraordinary work of his, honour and sanctifie some certain dayes, as he did the Jewish Sabbath with respect to the Creation, & our Lords day by raising up Christ from the dead, as they are by this wonderfull work of his severed from the rank of common times, so are we ever when we come unto them not to passe them over without the memory of that work which had so advanced them: otherwise to solemnize a day without reference

unto.

unto the cause of its solemnization, is but a blinde  
obseuance. And for this cause when God com-  
mands reverence to places, and sanctification of  
dayes, he annexeth the ground of both, and leads  
us to a sight of those works from which they re-  
ceive both their dignity and institution; so like-  
wise in Sacraments, to eat Bread, and drink Wine,  
are naked, common, simple actions, and in them-  
selves alwayes alike, but when Christ shall by that  
great work of his <sup>k</sup> Death set them apart unto a  
holy use, and make them representations of his  
own sacred Body, as they are by this divine rela-  
tion hallowed, so to partake of them without  
commemorating that great work which hath so  
sanctified them, is not only impious in that it  
perverteth the divine institution, but absurd like-  
wise, it being all one, as if a man should with  
much ceremony and solemnity receive parch-  
ment and wax, never so much as thinking on the  
land it conueyes, or look on a Picture without  
any reflection on the pattern and originall which  
it resembleth, which is indeed to look on the  
wood and not on the Picture; it being naturally  
impossible to separate things in notion whose  
being doth consist in relation to each other. So  
then the Sacrament being a Typicall service, is  
not, nor can be celebrated without a resemblance  
of the substance which it resembleth; which  
thing, according as is the pretiousnesse, value, and  
importance of it, doth proportionably impose  
on us a greater necessity of this Duty; which is  
then rightly performed, when there is a deep im-

*k* *his* *divinity*  
*et* *in* *uacuo*. *in*  
*Mart. Dialog.*

pression of Christ crucified made on the Soule by these Seals of his Death, than which there is not any thing in the world more fit to fasten a stampe of it self in the minds of men.

Permanent and firme impressions douse to be made in the mindes of men by such causes as these. First, if the Object be *wonderfull* and beyond the common course of things, it doth then strangely affect the thoughts, whereas <sup>1</sup> obvious and ordinary things passe through the soule, as common people do through the streets without any notice at all. And this is the reason why naturally men remember those things best, which either they did in their <sup>m</sup> childelhood, because then every thing brings with it the shape of novelty, and novelty is the mother of admiration; or those things which do very rarely fall out, which howsoever they may be in their causes naturall, yet with the greater part of men, who use to make their observations rather on the events than on the originals of things, they passe for wonders. Now what greater wonder hath ever entred into the thoughts of men, even of those who have spent their time and conceits in amplyfying Nature with Creatures of their own fancying than this, that the God of all the World, without derivation from whose life, all the Creatures must moulder into their first nothing, should himself dye, and expire, the frame of Nature still subsisting? that he who filleth all things with his Presence, should be stretched out upon a piece of wood, and confined within a narrow stone? he who

1 Aug. de Gen.  
ad literam, lib.  
12. cap. 18.  
amant l'omine  
in experta mira  
ri, &c.  
Ea quæ sub o. u  
lis posita sunt  
negligimus, quoniam  
natura comu  
ratam est, ut  
proximum in  
curiosi longin  
qua spectemur,  
seu quid omni  
um rei, cum cupi  
do languescit  
cum sacris oc  
culis est Plin.  
lib. 8. c. 20.  
Magnit. diuina  
rerum consuetu  
do subducit: sol  
spectat: rem nisi  
cum deficit no  
bilet: nemo ad  
miratur Lunam  
nisi labora. tem.  
Sente. nat.  
q. est. lib. 7. c. 1.  
m. Aristot. Poët.  
12.

who upholdeth all things by his power, should be himself kept underby that which is nothing, by death? Certainly, that at which the World stood amazed, that which against the course of Nature brought darknesse on the Fountain of Light, (which could no longer shine, when his Glory who derived lustre on it was it self eclipsed) that which made the earth to tremble under the burden of so bloody a sinne, that which the Angels stoop and look into with humble astonishment and adoration, that which consisteth of so great a combination and confluence of wonders, must needs make a deep impression on the Soule, though hard as Marble, at which the stones themselves of the Temple did rend asunder.

Secondly, those things use to make impressions on the understanding, which do move and excite any strong *Passion* of the minde, there being ever a most neer activity and intimate reference between *Passion* and *Reason*, by means of that naturall affinity & subordination which is between them. Observe it in one passion of *Love*, how it removes the minde from all other objects, firmly fixing it on one thing, which it most respecteth; for as knowledge makes the object to be loved, so a love makes us to desire to know more of the object: the reason whereof is that inseparable union which Nature hath fixed in all things between the truth and the good of them; either of which working on the proper faculty to which it belongeth, provokes it to set the other faculty on work, either by direction as from the understanding to

n Non patior me  
quicquam nescire  
de eo quem  
amen. Plin.  
Epist.

the passion, or by insinuation, as from the passion to the understanding: even as fire doth not heat without light, nor enlighten without heat. Where the treasure is, the heart cannot be absent, where the body is the Eagles must resort. If I know a thing be good, I must love it, and where I love the goodnesse of it, I cannot but desire to know it; all divine objects being as essentially good as they are true, and the knowledge and love of them being as naturally linked as the nerve is to the part which it moveth, or as the beam is to the heat and influence by which it worketh: now what object is there can more deserve our love than the Death of Christ? Certainly if it be \* naturall for men to love where they have been loved before, and if in that case it be fit that the quantity of the former love should be the rule and measure of the latter, how can it be that our love to him should not exceed all other love (even as he justly requireth) since greater love than his hath not been seen, that a man should neglect the love of himself and lay down his life for his enemies. And if we love Christ, that will naturally leade us to remember him too, who as he is the Life, and so the object of our love; so is he the Truth likewise, and so the object of our knowledge: and therefore the same Apostle, who did rejoyce in nothing but Christ crucified (and joy is nothing else but love perfected, for they differ only as the same water in the Pipe and in the Fountain,) did likewise, notwithstanding his eminency in all Pharisaicall learning, *Desire to know nothing but*

o Dr. Jackson  
of Faith. *Sell.*  
1. cap. 8. §. 8.

\* τὸς πεποιηκό-  
τας ἐν φιλοστο-  
Arist. Rhet. lib.  
2.

p 1 Ioh. 14. 19.

q Rom. 5. 7. 8.

r Iohn. 15. 13.

s Ibid.

t Gal. 6. 12.

u 1 Cor. 1. 2.



*but Iesus Christ and him crucified.* Such a dominion hath love on the minde to make permanent and firme impressions.

Lastly, those things work strongly upon the memory, which do mainly concern, and are beneficiall to man; there is no man, nor dispossessed of reason, who in sicknesse doth forget the Physician, neither did ever man heare of any one starved because he did not remember to eat his meat. Beasts indeed I have heard of (but those very strange ones too) which upon turning aside from their meat have forgotten the presence of it; but never were any so forsaken by Nature as to forget the desire and inquiry after what they wanted: and the reason is, because wheresoever Nature hath left a capacity of receiving farther perfection from some other thing, there she hath imprinted an appetite to that thing: and there is such a sympathy between the faculties of Nature, that the indigence of one sets all the rest on motion to supply it. Now what thing was there ever more beneficiall unto mankinde than the Death of Christ? in comparison whereof all other things are as drosse and dung. The *y* name, and fruit, and hope of a Christian would be all but shadows if Christ had not dyed. By his humility are we exalted, by his curse are we blessed, by his bondage are we made free, by his stripes are we healed, we who were vessels of dishonour had all our miseries emptied into him in whom dwelleth the fullnesse of the Godhead. *x* Whatsoever evils he suffered, ours was the propriety to them, but the

pain

*x* Sicut. de Be.  
us.

*y* Totum Christi  
nominis  
& pondus &  
fructus, Mor.  
Christi, Tertul  
cont. Marc. l. 3.  
c. 8.

*z* Illi in corpore  
Christi vulnera  
non erant Chri-  
sti vulnera, sed  
lacionis, Ambro-  
Serm. 44. de  
sanctificatione.

a *Sibi quidem indigna, Homini autem necessaria, & ita jam Deo digna quia nihil tam dignum Deo quam salus hominis.*

*Tert. cont. Marc. li. 2. c. 27. quodcumque Deo indignum est mihi expedit. Id. de carn. Christi. c. 5.*

b *John 6.*

c *Rom. 11. 26.*

d *John 8. 36.*

Gal. 2. 4.

e *Col. 2. 15.*

f *Ephes. 4. 8.*

g *Luke 11.*

pain was his, <sup>a</sup> all that Ignominy and Agony which was unworthy so honourable a Person as Christ, was necessary for so vile a sinner as man.

Infinite it is and indeed impossible to take a full view of all the benefits of Christs Death, yet because the remembrance of Christs Death here is nothing else but a recordation of those unvaluable blessings which by means of it were together with his holy Blood shed down upon the Church, I will touch a little upon the principall of them.

That Christ Jesus is unto his Church the Author and Originall of all spirituall <sup>b</sup> Life, the <sup>c</sup> deliverer that should come out of Sion, that should <sup>d</sup> set at liberty his People, <sup>e</sup> spoile Principalities and Powers, <sup>f</sup> leade Captivity captive, <sup>g</sup> take from the strong man all his armour and divide the spoiles, is a Truth so clearly written with a Sun-beame, that no *Cracobian* Heretique dare deny it. Let us then see by what means he doth all this; and we will not here speak of that work whereby Christ having formerly *purchased the Right*, doth afterwards confer and actually apply the benefit and interest of that right unto his members, which is the work of his quickning Spirit, but only of those means which he used to procure the right it self, and that was in generall Christs *Merit*. The whole conversation of Christ on the Earth was nothing else but a continued merit, proceeding from a double estate, an estate of *Ignominy* and Passion procuring, and an estate of Exaltation and *honour* applying his benefits.

The Passion of Christ was his Death, where-  
by

by I understand not that last act onely of expiration, but the whole space between that and his Nativity, wherein being <sup>g</sup> subject to the Law of Death, and to all those <sup>h</sup> naturall infirmities, which were the Harbingers of Death, he might in that whole space be as truly called *A man of Death*, as <sup>i</sup> Adam was a dead man in the vertue of the Curse that very day beyond which notwithstanding he lived many hundred years, that which we call <sup>k</sup> Death, being nothing else but the consummation of it. The estate of exaltation is the Resurrection of Christ, whereby the efficacy of that merit which was on the Crosse consummated is publickly declared, and his Intercession wherein it is proposed and presented unto God the Father as an eternall Price and Prayer in the behalf of his Church. Now the benefits which by this merit of Christs we receive are of severall kindes. Some are Privative, consisting in an immunity from all those evils which we were formerly subject unto, whether of sinne or punishment: others are Positive, including in them a right and interest unto all the Prerogatives of the sonnes of God. The one is called an *Expiation, Satisfaction, Redemption, or Deliverance*. The other a *Purchase* and free *Donation* of some excellent blessing. Redemption thus distinguished is either a *Redemption of Grace*, from the bondage and tyranny of Sinne; or a *Redemption of Glory*, from the bondage of *Corruption*: and both these have their parts and latitudes; for the first,

In Sinne we may consider three things. The

R

state

g Gal. 4.  
h Esaiens sub  
diabolo, sitiens  
sub samaritide,  
Ec. Tera.  
i Vid Zeaman  
de Imag. Dei  
in Homine, c. 8.  
artic. 2.  
k Senec. Epist.

i Esai.  
Iohn 1. 12.

state or masse of sinne: the *guilt* or damnable nesse of sinne: and the *corruption*, staine, or deformity of sinne.

m Ephes. 2.

The state of sinne is a state of *m deadnesse* or immobility in Nature towards any good: the understanding is dead and disabled for any spirituall perception: the will is dead and disabled for any holy propension: the affections are dead and disabled for any pursute: the body dead and disabled for any obedient Ministry; and the whole man dead, and by consequence disabled for any sense of its own death. And as it is a state of death, so it is a *state of enmity* too; and therefore in this state we are the objects of Gods hatred and detestation: so then, the first part of our Deliverance respects us as we are in this state of death and enmity; and it is (as I said before) a double Deliverance, *negative* by removing us out of this estate; and *positive* by constituting us into another, which is an estate of life and reconcilement. First, the *n* understanding is delivered from the bondage of ignorance, vanity, worldly wisdom, misperswasions, carnall principles, and the like, and is (after removall of this *o* darknesse, and *p* vaile) *q* opened to see and acknowledge both its own Darknesse, and the evidence of that Light which shines upon it. Our wils and affections are delivered from that disability of embracing or pursuing of divine Objects, and from that love of darknesse and prosecution of evill which is naturally in them, and after this, are wrought unto a sorrow and sense of their former estate, to a desire

and

n 1 Cor. 2. 14.

Gen. 6. 5.

2 Cor. 5. 5.

o 1 Pet. 2. 9.

p 2 Cor. 5. 15.

16.

q Acts 26. 18.

## Lords last Supper.

123

and love of Salvation, and of the means thereof, with a resolution to make use of them: and the whole man is delivered from the estate of Death and enmity unto an estate of Life and Reconciliation by being adopted for the sonnes of God: of these Deliverances Christ is the Author, who worketh them (as I observed) by a double *Causality*, the one that whereby he meritereth them, the other that whereby he conveyeth and transfuseth that which he had merited. This *conveying cause* is our *Vocation*, wrought by the <sup>1</sup> Spirit of Christ effectually, by the <sup>1</sup> Word of Life, and Gospell of Regeneration instrumentally, by means of both which (this latter as the seed, that other as the formative vertue that doth vegetate and quicken the <sup>1</sup> seed) are we from dead men engrafted into Christ, and of enemies made sons and Coheires with Christ; but the meritorious cause of all this was that Price which Christ laid down, whereby he did ransom us from the estate of Death, and purchase for us the Adoption of sonnes; for every Ransome and Purchase (which are the two acts of our Redemption) are procured by the laying down of some <sup>1</sup> Price valuable to the thing ransomed and purchased: Now this Price was the precious Blood of Christ, and the laying down or payment of this Blood was the powring it out of his sacred Body, and the exhibiting of it unto his Father in a passive obedience: and this is to be applyed in the other Deliverances.

The second consideration then of sin was the *Guilt of it*, which is, the binding over unto some

R 2

punishment

12 Cor. 3. 16,

17.

2 Cor. 3. 8.

1 Rom. 10. 8.

James 1. 18.

2 Thess. 2. 14.

11 Pet. 1. 23.

111 Cor. 6. 20.

punishment prescribed in the Law : so we have here a double Deliverance, from the *Guilt of sin*, and from the *Bondage of the Law*.

First, for sinne, though it leave still a *stain* in the soule, yet the *sting* of it is quite removed, though we are not perfectly cleansed from the soile, yet are we soundly healed from the mortall-nesse and bruises of it.

Then for the *Law*, we are first freed from the  
 x Gal. 3. 13: *Curse of the Law*, It is not unto us a killing letter, nor a word of Death, inasmuch as it is not that rule according unto which we expect Life.

Secondly, we are freed from the *Exaction* of the Law, we are not necessarily bound to the rigorous performance of each jot and tittle of it, a performance unto which is ever annexed Legall Justification; but our endeavours though imperfect, are accepted, our infirmities though sundry are forgiven for his sake, who was y under both these Bondages of Law for our sakes. And as we are thus delivered from the *Guilt of sinne*, so are we farther endued with *positive Dignities*,\* interest and propriety to all the Righteousnesse of Christ, with which we are z clothed as with a garment : claime unto all the blessings which the Law infers upon due obedience performed to it, and the comforts which from either of these Titles and Prerogatives may ensue. And this is the second branch of Deliverance, conveyed by the act of *Justification*, but merited as the rest, by the Death of *Iesum Christ*.

The third consideration of sin was the *Corruption*

tion of it, from the which likewise we are by Christ delivered, sinne doth not any more rule, nor raigne, nor leade captive those who are ingrafted into Christ, though for their patience, triall, and exercise sake, and that they may still learn to live by faith, and to prize mercy, the remnants of it do cleave fast unto our Nature, like the sprigs and roots of Ivie to a Wall, which will never out till the Wall be broken down and new built again. Sinne is not like the people of *Ierico* utterly destroyed, but rather like the *Gibeonites*, it liveth still, but in an estate of bondage, servitude, and decay; and besides this, we are inabled to a love the Law in our inner man, to delight in it, to performe a ready and sincere, though not an exact and perfect obedience to it, we are made partakers of the divine Nature, the Graces with which Christ was anointed do from him stream down unto his lowest members, which of his<sup>b</sup> fulnesse do all receive, and are all renewed after<sup>c</sup> Gods Image in righteousness and true holinesse.

The next part of our Redemption was from the *Bondage of Corruption*, unto the<sup>d</sup> *Liberty of Glory*, which likewise is by Christ performed for us, which is a Deliverance from the Consequents of sinne; for sinne doth binde over unto punishment, even as the perfect obedience of the Law would bring a man unto Glory. Now the *Punishments* due unto sinne are either *Temporary* or *Eternall*, consisting principally in the oppressions and distresses of Nature: for as *Sinne* is the

*Eph 2.2.*

a Rom. 7. 12.

b Iohn 1.

c Ephes. 4.

d Rom. 8.



c Zeph. 2.  
Imag. Deian  
Hemine. cap. 8.

f Lipp. Satur.

g Rom. 5.  
Rom. 8.

h Aug. de doct.  
Christi. l. 1. c. 14.  
i Tertul. cont.  
G. 1. cap. 5.  
k E. jr. in Sym.

l Ephes. 16.  
19.  
Col. 2. 14.  
m 4th.  
n Iohn 20. 17.  
o Col. 2. 14.

p Gal. 3. 13.  
Phil. 2. 7.  
Iohn 8. 36.  
I Iohn 1. 7.

evill of our working, so Punishment is the evill of our being: and it includes not only bodily and spirituall death, but all the <sup>a</sup> inchoations and preparatory dispositions thereunto, as in the soule, doubtings, distractions, tremblings, and terrours of Conscience, hardnesse of heart, fearfull expectation of the wrath that shall be revealed: in the body, sicknesse, poverty, shame, infamy, which are so many earnestes and petty payments of that full debt which will at last be measured out to all the wicked of the World. f Even as amongst the *Romans* their Prelusory fights with dull and blunt weapons were but introductions to their mortall and bloody games. And besides this deliverance there is in the soul <sup>e</sup> peace and serenity, in the body a patient waiting for Redemption; and in the whole man the pledges of that eternall glory which shall be revealed; of which the only meritorious cause is the Death of Christ. This <sup>h</sup> alone is it which hath overcome our Death, even as <sup>i</sup> one heat cureth, one Flux of blood stoppeth another, and hath <sup>k</sup> caught Satan as it were by deceit, with a bait and a hook; this is it which hath taken away the <sup>l</sup> enmity between God and Man, reconciling us to the Father, and by the <sup>n</sup> prayer of that precious Blood hath obtained for us the <sup>n</sup> right of Children; this is it which took away the guilt of sinne, and <sup>o</sup> cancelled the Bond that was in force against us, swallowed up the <sup>p</sup> Curse of the Law, and humbling Christ unto the form of a servant, that thereby we might be made free; this is it which removeth all both temporall

temporall and eternall punishment from the faithfull, it having been a perfect payment of our whole debt; for inasmuch as Christ himself said on the Crosse, It is finished, we are to conclude, that the other work of Resurrection was not properly an essentiall part of Christs merit, but only a necessary consequent required to make the Passion applicable and valuable to the Church. As in coined metals, it is the substance of the coin, the Gold, or Silver only that buyeth the ware, but the Impression of the Kings Image is that which makes that Coin to be currant and passable, it doth not give the value or worth to the Gold, but only the *application of that value* unto other things: even so the Resurrection and Intercession of Christ do serve to make actuall applications of those merits of his to his Church, which yet had their consummation on the Crosse.

And if it be here demanded how it comes to passe, if all these consequents of sin be removed, that the faithfull are still subject to all those temporall evils both in life and death wch even in the state of Nature they should have undergone; we answer in generall, that the faithfull dye in regard of the *state*, but not in regard of the *sting* of Death, they are subject to a dissolution, but it is to obtain a more blessed union, & even to be with Christ: and though a man may not take the whole world in exchange for his Soule, yet he may well take Christ in exchange for his life. It is not a losse of our money, but traffique and merchandize, to

q Phil 1. 23.  
 r Marcatorum  
 pau a amittere,  
 ut majora lu-  
 crent. Tertul.  
 ad Martyr.

partu

f Phil. 1. 21.  
r 1 Cor. 15. 56.

u Psal. 124. 5.  
Esay 55. 20.  
Iude, ver. 13.

x 1 Cor. 15. 56.

y Gal. 4. 4, 5.  
z Heb. 7. 25.

part from it for the procuring of such commodities as are more valuable; and S. Paul tells us that to dye is gain. The sting we know of Death is sinne, (for sinne is the cause of all inward discomforts; for which cause the wicked are often compared to the foaming Sea, which is still tossed and unquiet with every winde) and the strength of sinne is the Law, with the malediction and bondage thereof, from the which we being perfectly delivered, by him who was himself made under the Law, and by that means became a perfect and sufficient Saviour, we are in like manner delivered from the penalty of Death; for weaken sin by destroying the Law, (which is the strength of it) and Death cannot possibly sting.

To examine this point, though by way of digression, something farther will not be altogether impertinent, because it serves to magnifie the power of Christs Passion. The evils which we speak of are the violations of the nature and person of a man: and that evill may be considered two wayes, either physically, as it oppresseth and burdeneth Nature, working some violence on the primitive integrity thereof, and by consequence imprinting an affection of sorrow in the minde, and so it may be called pain; or else morally and legally, with respect unto the motive cause in the Patient, Sinne; or to the originall efficient cause in the Agent, Justice; and so it may be called punishment. Punishment being some evill inflicted on a subject for transgressing some Law commanded

ded

ded him by his Law-maker, there is thereunto requisite something on the part of the *Commander*, something on the part of the *Subject*, and something on the part of the *Evill* inflicted. In the *Commander* there must be first a *will* unto which the actions of the *Subject* must conforme, and that signified in the nature of a *Law*. Secondly, there must be a *Justice* which will. And thirdly, a *Power* which can punish the transgressions of that *Law*. In the *Subject* there must be first *Reason* and *Free will* (I mean originally) for a *Law* proceeding from *Justice* presupposeth a power of obedience, to command impossibilities is both absurd and tyrannous, befitting *Pharaoh* and not *God*. Secondly, there must be a *debt* and *Obligation* whereby he is bound unto the fulfilling of that *Law*. And lastly, the *Conditions* of this *Obligation* being broken there must be a *Forfeiture*, *Guilt* and *Demerit* following the violation of that *Law*. Lastly, in the *Evill* it self inflicted there is required first something *absolute*, namely a *destructive Power*, some way or other oppressing and disquieting *Nature* (for as *sinne* is a violation offered from man to the *Law*, so punishment must be a violation retorted from the *Law* to *Man*.) Secondly, there must be something *Relative*, which may respect first the authour of the *evill*, whose *Justice* being by mans sin provoked, is by his own power, and according to the sentence of his own *Law* to be executed. Secondly, it may respect the end for which it is inflicted, it is not the torment of the *Creature*, whom as a

S Creature

Creature God loveth, neither is it the pleasing of the Devill, whom as a Devill God hateth, but only the *Satisfaction* of Gods Justice, and the *Manifestation* of his Wrath. These things being thus premised, we will again make a double Consideration of *Punishment*, either it may be taken *improperly*, and incompletely, for whatsoever oppressive evill doth so draw its *originall* in a Reasonable Creature, from *Sinne*; as that if there were not an habitation of sinne, there should be no roome for such an evill, as in the man that was born blinde, though sinne were not the cause of the blindnesse, yet it was that which made room for the blindnesse: or it may be taken *properly* and perfectly, and then I take it to admit of some such *Description* as this; *punishment* is an evill or pressure of Nature, proceeding from a Law-giver just and powerfull, and inflicted on a reasonable Creature, for the disobedience and breach of that Law unto the performance whereof it was originally by the naturall faculty of free-will enabled, whereby there is intended a Declaration of Wrath, and Satisfaction of Justice.

Now then I take it we may with conformity unto the Scriptures, and with the Analogie of Faith set down these Conclusions.

First, consider *Punishments* as they are dolours and pains, and as they are impressions contrary to the integrity of Nature, so the temporall evils of the godly are punishments, because they work the very same manner of naturall effects in them w<sup>h</sup> they do in other men. Secondly, take *Punish-*  
ments

## Lords last Supper.

131

*ments improperly* for those evils of Nature which do *occasionally* follow sinne, and unto which sinne hath originally opened an entrance, which declare how God stands affected towards sinne, with a minde purposing the rooting out and destroying of it; in this sense likewise may the afflictions of the godly be called *Punishments*, as God is said to have beene \* exceeding angry with *Aaron*. But now these evils though inflicted on the godly because of their sins, as were, the death of the childe to *David*, the tempest to *Jonah*, and the like, yet are they not evils inflicted for the *Revenge of sin* (which is yet the right Nature of a proper punishment) (so saith the Lord, *Vengeance is mine, I will repay it*) but they are evils by the wisdom of God, and love lowards his Saints inflicted for the *overthrow of sinne*, for weakning the violence, and abating the outrageousnesse of our naturall corruptions. As then in the godly sinne may be said to be, and not to be in a diverse sense, (so saith *S. Iohn* in one place, <sup>b</sup> *If we say we have no sinne we deceive our selves*, and yet in another, <sup>c</sup> *He that is born of God sinneth not.*) It is not in them in regard of its *Condemnation*, although it be in them in regard of its *habitation*, though even that also as daily dying and crucified, even so punishments or consequents of sinne may be said to be in the godly, or not to be in them in a different sense. They are not in them in regard of their *sting* and *curse* as they are proper *Revenues for sinne*, although they be in them in regard of their *state*, *substance*, and *painfulnessse*, un-

a Numb. 12. 9.

b 1 Iohn 1. 8.

c 1 Iohn 3. 9.

till such time as they shall put on an eternall Triumph over Death, the last enemy that must be overcome. Lastly, I conclude, that the temporall evils which do befall the godly are not *formally or properly punishments*, nor effects of divine malediction or vengeance towards the persons of the godly, who having obtained in Christ a plenary reconciliation with the Father, can be by him respected with no other affection (however in manner of appearance it may seem otherwise) than with an affection of love and free grace.

The reasons for this position are these: first, *Punishment*, with what mitigation soever qualified is *in suo formalis*, in the nature of it a thing *Legal*, namely the execution of the Law, for divine Law is ever the square and rule of that Justice of which punishment is the effect and work. Now all those on whom the execution of the Law doth take any effect, may truly be said to be so far under the Law in regard of the sting and curse thereof, (for the curse of the Law is nothing else but the evill which the Law pronounceth to be inflicted, so that every branch and sprig of that evill, must needs bear in it some part of the nature of a Curse, even as every part of water hath in it the nature of water) but all the godly are wholly delivered from all the sting and malediction of the Law, Christ <sup>d</sup> is unto us the end of the Law, abolishing the shadowes of the Ceremoniall, the Curses of the Morall; <sup>e</sup> we are no more under the Law, but under Grace, under the *precepts*, but not under the *Covenant*, under the <sup>f</sup> *obedience*, but

not

d Rom. 10. 4.  
e Rom. 6. 14.  
f plane et nos  
sc. dicimus ac-  
cessisse legem  
quoad ore: non  
quoad iustiti-  
am, Te 1. de  
Morog. cap. 7.



## Lords last Supper.

123

not under the *bondage* of the Law: unto the <sup>s</sup> righteous there is no Law, that is, there is no condemnation to them that are in Christ; we are dead unto the Law by the Body of Christ, it hath not the least power or dominion over us. Secondly, the most proper nature of a punishment is to satisfy an offended Justice, but Christ bearing the iniquity of us all in his body on the Tree, did therein make a most sufficient and ample satisfaction to his Fathers wrath, leaving nothing wherein we should make up either the measure or the vertue of his sufferings, but did himself perfectly save us: for an infinite person suffering, and the value of the suffering depending on the dignity of the Person, it must needs be that the satisfaction made by that suffering must be likewise infinite, & by consequence most perfect. Lastly, if we consider (as <sup>h</sup> it is in all matters of consequence necessary) but the author of this evil, we shall find it to be no true and proper punishment; for it is a reconciled father <sup>i</sup> who chasteneth every son who he receiveth, who as he often doth <sup>k</sup> declare his severest wrath by forbearing to punish, so doth he as often even out of <sup>l</sup> tendernesse, and compassion chastise his Children, who hath <sup>m</sup> predestinated us unto them, doth <sup>r</sup> execute his decrees of mercy in them, doth by his providence govern, and by his love sanctifie them to those that suffer the, in none of <sup>wch</sup> things are there the prints of punishment.

But if Christ have thus taken away the malignity of all temporall punishments, why are they not quite removed? to what end should the sub-

g: Tim. 1. 9.

*h Omnis rei in-  
spellit Author  
cognito p' amor  
ell. Tert. de jug.  
in verfos. cap. 1.  
i Heb. 12. 6.  
k Inf' gnat' s  
Dei major hec  
plaga est ut nec  
intelligant deli-  
cta nec plangant  
Cypr. d. Lapsi.  
l O servum il-  
lum beatum cu-  
jus emendationi  
Dominus inflat,  
cui dignatur  
irasci, Tert. de  
patient. cap. 11.  
m corripienda  
fio quamvis  
aspere non quam  
prof' illi amor  
paternus am-  
bitur, Aug.  
Epist. 5.  
n i Theff. 3. 3.  
405. 6.  
o i Cor. 11. 32.*

o Deus est adeo  
bonus ut non  
pe. m. tueret ma-  
li. m. fieri, / non  
esset adeo po-  
tens ut posset ex  
malo bonum  
educere. Aug.  
in Enchir.

p Heb. 12. 36.  
Zech. 13. 9.  
Deut. 8. 2.  
1 Pet. 4. 13.  
Const. Stat. in  
adversis proba-  
tio est veritatis.  
Cyp. de mortal.  
& de Lapsis.  
q Sed quando  
Deus magis cre-  
ditur nisi cum  
magis metuit?  
Teri. de fuga in  
persec. cap. 1. &  
v. d. Apol. ca. ult.  
Aug. Epist. 28 et  
de civ. Dei. li. 10.  
ca. 29. et. Chrys.  
ad populum An-  
tioc. Hom. 1.

stance of that remain whose properties are extin-  
guished? o Certainly God is so good as that he  
would not permit evill to be, if he were not so  
powerfull as to turn it to good. Is there not hon-  
ney in the Bee when the sting is removed? sweet-  
nesse in the Rose when the prickles are cut off? a  
medicinable vertue in the flesh of Vipers when  
the poyson is cast out? and can man turn Ser-  
pents into Antidotes, and shall not God be able  
to turn the fiery darts of that old Serpent into in-  
struments for letting out our corruptions, and all  
his buffets into so many stroaks for the better fa-  
stening of those Graces in us, which were before  
loose, and ready to fall out? Briefly to conclude  
this digression, some ends of the remaining of  
Death, and other temporall evils (notwithstan-  
ding the Death of Christ have taken away the  
malignity of them all) are amongst others these.  
First, for the P triall of our Faith and other Gra-  
ces; q our Faith in Gods Providence is then  
greatest when we dare cast our selves on his care,  
even when to outward appearances he seemeth  
not at all to care for us: when we can so look on  
our miseries that we can withall look through  
them. Admirable is that faith which can with Is-  
rael see the Land of Promise through a Sea, a Per-  
secution, a Wildernesse, through whole Armies  
of the sonnes of *Anak*, which can with *Abra-  
ham* see a Posterity like the Starres of Heaven  
through a dead wombe, a bleeding sword, and a  
sacrificed sonne, which can with *Iob* see a Redeem-  
er, a Resurrection, a restitution, through the  
dunghill,

dunghill, and the potsheard, through ulcers and  
botches, through the violence of Heaven and of  
Men, through the discomforts of friends, the  
temptations of a wife, and the malice of Satan;  
which can with *Stephen* see Christ in Heaven  
through a whole tempest and cloud of stones;  
which can with that poore *Syrophoenician* Wo-  
man see Christs compassion through the odious  
name of *Dogge*, which can in every *Egypt* see an  
*Exodus*, in every *Red Sea* a passage, in every fiery  
Fornace an Angell of Light, in every Denne of  
Lions a Lion of *Judah*, in every temptation a  
doores of escape, and in every grave an arise and  
sing. Secondly, they are unto us for <sup>1</sup> antidotes  
against sin, and means of humility and newnesse  
of life, by which our <sup>1</sup> faith is exercised and exci-  
ted, our corruptions pruned, our diseases cured,  
our security and slacknesse in the race which is  
set before us corrected, without which good ef-  
fects all our afflictions are cast away in vain upon  
us. He hath <sup>1</sup> lost his affliction that hath not  
learned to endure it, the evils of the faithfull are  
not to destroy but to instruct them, they lose  
their end if they <sup>4</sup> teach them nothing. Thirdly,  
they make us <sup>2</sup> conformable unto Christs suffer-  
ings. Fourthly, they <sup>7</sup> shew unto us the perfe-  
ction of Gods graces, and the sufficiency of his  
love. Fifthly, they <sup>2</sup> drive us unto God for suc-  
cour, unto his Word for information, and unto  
his Sonne for better hopes, for nothing sooner  
drives a man out of himself than that which op-  
presseth and conquereth him; insomuch as that  
publique

*1* Heb. 12. 10.  
*Plat.* 94. 12, 13.  
*Sicut* sub na-  
igne auri in ra-  
tulas paleas se-  
mat, ita una  
eademq; vis ir-  
ruens bonos pro-  
bat, purificat,  
educat, malos  
damnat, vastat,  
exterminat.  
*Aug. de civ.*  
*Dei.* l. 1. c. 8.  
*1* *faceat* no fi-  
dem et pene di-  
eram dormien-  
tem confusa ca-  
lestra crexis  
*Cyp.* *Exercitia*  
*sunt ista non su-*  
*vera.* *Id. de*  
*mort.* *Sic quon-*  
*iam ferro vitis*  
*abscinditur,*  
*erumpentibus*  
*pampis meli-*  
*us uva vestitur.*  
*Id. de Laud.*  
*mar.* *Iocundissi-*  
*in manus eius*  
*sed feliciter in-*  
*cidisti, incidit*  
*evile in agris u-*  
*duces tuas.*  
*Tert. cont.*  
*Gnost.*  
*1* *Perdidisti*  
*utilitatem cala-*  
*ritatis, et mi-*  
*serimus facti*  
*estis, et post mi-*  
*permanistis.*  
*Aug. de civ.*  
*Dei.* l. 1. c. 33.

x Rom. 8. 17.  
y 2 Co. 12. 9.  
z Hof. 5. 13. 5. 1.  
p Vid. Brisson.  
de form. l. 2. p.  
204. et 208.

h Levit. 10. 3.  
i Sam. 12. 14.  
John 9. 3. 11. 4.  
i Heb. 11. 26.  
12. 2.

lva impl. dila-  
tationes quod  
quod uer, Chryf.  
ad pop. Antioch.  
Hom. 1. Ama-  
uit qui uoca-  
uerat in salutem  
inuitare ad glo-  
riam, ut qui  
gaudeamus libe-  
rati, exultemus  
etiam coronati,  
&c. vid. Tert.  
cont. Gnost. c. 6.

k celebrantes  
sacramenta com-  
mouemur quasi  
ungulum fidei  
et ruminans pe-  
tus ruminare ad  
saucem, et minu-  
tissimum commo-  
re Dominice in-  
stituti. n. ex om-  
nibus, ut semper  
passio sit in me-  
moriam, &c.  
Cyprian  
de caus. Dom.

publique calamities & drave the Heathen them-  
selves to their prayers, and to consult with their  
Sybils Oracles for removing those Judgements,  
whose author, though ignorant of, yet under false  
names, and idolatrous representations, they la-  
boured as much as in them lay to reconcile and  
propitiate. Sixthly, God is in them <sup>h</sup> glorified,  
in that he spareth not his own People, and yet  
doth so punish, that he doth with all support and  
amend them. <sup>i</sup> Lastly it prepareth us for Glory,  
and by these evils convincing the understanding  
of the slipperiness, and uncertainty of this  
worlds delights, and how happiness cannot grow  
in that earth which is cursed with thornes and  
briars, it teacheth us to groan after the revelation  
of that life which is hid with Christ, where all  
tears shall be wiped from our eyes. So that in  
all temporall evils that which is destructive, the  
sting and malediction of them, is in the Death of  
Christ destroyed. Having therefore so many mo-  
tives to make impressions on the Soule, the won-  
der of Christs Death, the Love of it, and the Be-  
nefits redounding unto us from it; there is requi-  
red of us a multiplyed recordation, a <sup>k</sup> rumina-  
ting, and often recalling of it to our thoughts, if  
it were possible at all times, to have no word, or  
thought, or work passe from us without an eye  
unto Christ crucified, as the pattern, or if not, as  
the Judge of them; but especially at that time  
when the drift, and purpose of our whole sacred  
business is in the Celebration of his Death.

CHAP. XVI.

*Of the manner after which we are to celebrate the memory of Christs Passion.*

**B**Ut we may not presume that we remember Christs Death as he requires, when either with an historicall memory, or with a festivall solemnity only, we celebrate, or discourse of it, except we do it with a *practick memory*, proportioned to the goodnesse and quality of the thing remembred. And first we must remember Christ with a *memory of faith*, with an applying and assuming memory, not only in the generall, that he died; but in particular, that the reason of his Death was my salvation and deliverance from Death. *Pilate* and the unbelieving Jewes shall one day see him whom they have peirced, and remember his Death, *Indas* shall see and remember him whom he kissed, the Devill shall see and remember him whom he persecuted, and in every one of these shall their remembrance produce an effect of horror and trembling, <sup>a</sup> because they remember him as their Judge. If our remembrance of the love and mercy of his death not only testified, but exhibited, and obfignated unto us, were no other than that which the wicked spirits have of his justice and severity, it could not be but that we should as readily beleieve, as they do tremble at his death.

a James 2. 19.

And indeed (if we observe it) the remembrance

T

of

of Christs death, and the *faith* in it are one and the same thing; for what else is *faith* but a review and reflection of our thoughts upon Christ, a multiplied, and reiterated assent unto the benefits of him crucified? and what is *remembrance*, but the returning of the minde back unto the same object about the which it had been formerly employed? The *remembrance* of Christ is nothing else but the *knowledge* of Christ repeated, and the *knowledge* of Christ is all one with the belief in him; they which are not by *faith* united unto him, are quite ignorant of him. And therefore we finde that S. Peters second deniall of Christ, is by the Evangelists diversly related. In some

*I am none of his*; in others, *I know not the man*: and certainly, if the one had been true, the other had been true too; for all complete knowledge must have a commensuration to the objects that are known, and the ends for which they are proposed. Now all divine objects, besides their *truth*, have together annexed a *goodnesse* which is applicable to those that know it; so that to professe the knowledge of it, and yet not to know how to apply it to our own use, is indeed therefore to be ignorant of it, because there is no other end why it should be known, than that thereby it might be applied. And therefore in the Scripture phrase, a *wicked man* and a *foole* are termes equivalent, because the right *knowledge* of divine truths, doth ever inferre the *love* and prosecution of them; for every act in the *will*, whether of embracing, or abominating any object, is grounded

on

b Iohn 17.3.

c Iohn 18.35.  
Matth. 26.72.

Nullum bonum  
perfectum noscitur  
quod non perfe-  
cte amatur, &c.  
vide Aug. hb.  
83. questionum  
Tom. 4. c. 268.  
q. 55.

on some precedent judgement of the *understanding*. Nothing that by the ultimate dictate of each particular and practicall judgement is proposed as totally and supremely *good*, can possibly be by the *will* refused, because therein it must needs resist the impresse of Nature, which leads every, as well voluntary as necessary Agent, unto an infallible pursuit of whatsoever is proposed unto it, as a thing able by the accession of its goodnesse, to advance and perfect the nature of the other: and therefore whosoever beleve not in Christ Jesus, and his Death, nor do imbrace and cling unto it, with all the desires of a most ardent affection, cannot possibly be said to know him, because howsoever they may have some few, broken, faint, and floating notions of him, yet he is not by this knowledge proposed unto the *will*, as its sole and *greatest good* (for then he could not but be embraced) but it is in good earnest by the practick judgement undervalued and disesteemed, in comparison of other things, whose goodnesse and convenience unto sensuall and corrupt nature, is represented more cleerly. Many men may be able to discourse of the Death of Christ, after a speculative, and scholasticall manner, so profoundly, as that another who truly beleeves in him, shall not be able to understand it: and yet this poore soule that desires to know nothing but him, that accounts all things else dung in comparison of him, that endeavours to be made conformable unto him in the communion and fellowship of his sufferings, that can in Christs wounds



*Vid. Ar. Est.  
lib. 7. cap. 3.*

see his safety; in Christs stripes his Medicine, in Christs anguish his peace, in Christs Crosse his triumph; doth so much more truly *know* him, as a man that is able safely to guide a Ship through all the coasts of the world, doth better know the regions and situations of Countries, than he who by a dexterity that way is able to draw most exact and Geographickall Descriptions. Boyes may be able to turn to, or to repeat severall passages of a Poet or Orator more readily than a grounded Artist, who yet notwithstanding knowes the elegancy and worth of them farre better: and a Stage-player can haply expresse with greater life of passion the griefs of a distressed man, that he can himself, although altogether ignorant of the weight and oppression of them.

It is not therefore *Logicall, Historicall, Speculative remembrance* of Christ; but an *experimentall and beleewing remembrance* of him, which wee are to use in the receiving of these *sacred Mysteries*, which are not a bare Type and resemblance, but a seale also, confirming and exhibiting his Death unto each beleewing soule.

*a Qui memi-  
nit sine impen-  
dio gratia est.  
Sance. de Beuf.*

Secondly, we must remember the Death of Christ, with a *remembrance of thankfulness* for that great love which by it we enjoy from him: certainly he hath no dram of good nature in him, who for the greatest benefit that can befall him doth not return a recompence of *remembrance*, which cost him nothing. Our salvation cost Christ

Christ a pretious price, his own blood and shall not wee so much as lay up the memory of it in our minds, that wee may have it forth-comming to answer all the objections that can bee made against our title to salvation? Consider with thy selfe the fearfulness and horreur of thy naturall estate, wherein thou wert exposed to the infinite wrath of Almighty God, whom thou therefore being both finite and impotent, wert no way able to appease; subject to the strokes and terrours, not only of thine own Conscience, a bosome Hell; but of that most exact justice, which it is as impossible for thee to sustain with patience, as with obedience to satisfy. The creatures thine enemies, thine owne heart thy witness, thy Creator thy Judge, eternity of expresselesse anguish, gnawing of conscience, despaire of deliverance, and whatsoever misery the most searching understanding can but imagine thy sentence, for according to his feare, so is his wrath: from this, and much more hath the Death of Christ, not only delivered thee, but of a cast-away, an enemy, a deplored wretch, weltring in thine own blood, rotting and stinking in thine own grave, hath restored thee not only to thine originall interest, and patrimony, but unto an estate so much more glorious than that could have been, by how much the obedience of Christ, is more precious, than any thy innocency could possibly have performed. Consider the odious filthinesse of sinne, the pertinacious adherence thereof unto thy

nature, so that nothing but the incarnation, and blood of the Sonne of God, the Creator of the World could wash it out; consider the Justice, and undispensible severity of our God against sinne, which would not spare the life of his own Sonne, nor be satisfied without a Sacrifice of infinite and coequall vertue with it selfe: consider that it was thy sinnes, which were thy associates with *Iudas*, and *Pilate*, and the *Jewes* to crucifie him: it was thy Hypocrisie which was the *kisse* that betraid him, thy covetousnesse the *thornes* that crowned him, thy oppression and cruelty the *nayles*, and *Speares* that pierced him, thy idolatry and superstition the *knee* that mocked him, thy contempt of Religion the *spittle* that defiled him, thy anger and bitternesse the *gall* and *vinegar* that distasted him, thy Crimson and redoubled sins the *Purple* that dishonor'd him; in a word, thou wert the *Jew* that kild him. Canst thou then have so many members as weapons wherewith to crucifie thy Saviour, and hast thou not a heart wherein to recognize, and a tongue wherewith to celebrate the benefits of that blood which thy sins had powred out? The fire is quenched by that water which by its heat was caused to runne over, and shall not any of thy sins be put out by the overflowing of that precious blood which thy sinnes caused to run out of his sacred Body? Lastly, consider the immensity of Gods mercy, and the unutterable treasures of his grace, which neither the provocations of thy sin, nor the infinite exactnesse of his own justice could any way overcome

overcome, or constrain to despise the work of his own hands or not to compassionate the wretchednesse of his creature though it cost the Humiliation of the Son of God, and the exinanition of his Sacred person to performe it. Lay together all those considerations, and certainly they are able even to melt a heart of Adamant into thoughts of continuall thankfulnessse towards so bountifull a Redeemer.

Thirdly, we must remember the death of Christ with a *Remembrance of Obedience*; even the commands of God should be sufficient to inforce our obedience. It is not the manner of Law-makers to use insinuations and plausible provocements, but peremptory, and resolute injunctions upon pain of penalty: but our God deals not only as a Lord, but as a Father, he hath delivered us from the penalty, and now rather invites, than compels us to obedience, lest by persisting in sin we should make voide unto our selves the benefit of Christs death, yea should crucifie him a fresh, and so bring upon our selves not the benefit but the guilt of his blood. Is it nothing think we that Christ should dye in vain, and take upon him the dishonour and shame of a servant to no purpose? and disobedience, as much as in it lyes doth nullifie, and make voide the Death of Christ: Is it nothing that that sacred Blood of the Covenant should be shed only to be troden, and trampled under foot as a vile thing? and certainly he that celebrates the memory of Christs death in this holy Sacrament with a wilfully polluted

lured soule, doth not commemorate the Sacrifice, but share in the slaughter of him; and receives that precious blood not according to the institution of Christ, to drink it, but with the <sup>a</sup> purpose of *Iudas* and the Jewes, to shed it on the ground; a cruelty so much more detestable than *Caius* was, by how much the blood of Christ is more precious than that of *Abel*. In the phrase of Scripture, *sinning* against God, and *forgetting* of him, or casting of him behinde our back, or bidding him depart from us, or not having him before our eyes, are all of equall signification, neither is any thing call'd *remembrance* in divine dialect which doth not frame the soule unto affections befitting the quality of the object that is remembred. He <sup>b</sup> is not said to see a pit, though before his eyes, who by Starre-gazing or other thoughts falls into it; nor he to remember Christ, though presented to all his senses at once, who makes no regard of his presence. Divine knowledge, being practically, requires advertence and consideration, an efficacious pondering of the consequences of good or evill, and thereby a proportionable government of our severall courses, which who so neglecteth, may be properly said to forget, or to be ignorant of what was before him, though not out of blindness, yet out of <sup>c</sup> *inconsideratenesse*, as not applying close unto himself the object represented, which if truly remembred, would infallibly frame the minde unto a ready obedience and conformity thereunto.

Lastly, We must *remember* the Death of Christ with

a ὁ σκοπεῖν καὶ  
την αἵματιν ἐκείνην  
πίνουσιν ἐκείνην.  
σαν δὲ αὐτὸν ἰσχυ-  
ρῶς ὁ ἀναγκάσει  
μὴ τὴν αὐτὴν ὡς  
ἀνὰ τὴν αὐτὴν  
καρπύματα.  
Chrys. in 1 Cor.  
Hm. 27.  
Verba nativae  
connotant affe-  
ctus.

b August. de  
Genes. ad lite-  
rans. l. 7. cap. 20.

c Vid. C. Paul.  
comment. in cor.  
8. Tl' ἐπιθυμῶν  
ἐκείνην. p. 271.

with *Prayer* unto God, for as by *faith* we apply to our selves, so by *prayer* we represent unto God the Father that his Death as the merit and means of reconciliation with him: as *prayer* is animated by the Death of Christ (which alone is that character that addes currantnesse unto them) so is the Death of Christ not to be celebrated without *Prayer*, wherein we do with confidence implore Gods acceptance of that sacrifice for us, in which alone he is well pleased. <sup>a</sup> *Open thine eyes unto the supplication of thy servants, to hearken unto all for which they shall call unto thee*, was the Prayer of Salomon in the consecration of the Temple. What, doth God hearken with his eyes unto the prayers of his people? Hath not he that made the eare an eare himselfe, but must be faine to make use of another faculty unto a different work? Certainly unlesse the *eye* of God be first open to look on the *blood* of his Sonne, and on the persons of his Saints bathed and sprinkled therewith, his *eares* can never be open unto their *prayers*. Prayer doth put God in minde of his <sup>b</sup> Covenant, and Covenants are not to be presented without seales; now the seale of our Covenant is the blood of Christ, no Testament is of force but by the death of the Testator, whensoever therefore we present unto God the truth of his own free Covenant in our prayers, let us not forget to shew him his own seale too, by which we are confirmed in our hope therein. Thus are we to celebrate the Death of Christ, and in these regards is this holy work called by the <sup>c</sup> Ancients

a 1 Kings 8. 52.

b Isa. 43. 26.  
Psal. 89. 47.  
Ezay 64. 8, 12.  
Ier. 14. 8, 9, 20.  
c Ambros. de  
Sacram. lib. 4.  
c. 6. & Chrys.  
litab. hostia  
bonus animus,  
pura mens, sin-  
ce: a conscien-  
tia; Hæ nostra  
sacrificia, hæ  
pia s. crasunt.  
Atinut. Felix  
in Ollavio.

an unbloody sacrifice, in a mysticall and spirituall sense, because in this worke is a confluence of all such holy duties, as are in the Scripture called spirituall sacrifices: and in the same sense was the Lords Table oftentimes by them called an Altar, as that was which the *Rubenites* erected on the other side of *Jordan*, not for any proper sacrifice, but to be a patterne and memoriall of that whereon sacrifice was offered.

## CHAP. XVII.

*Inferences of Practise from the severall ends of this holy Sacrement.*



Ere then in as much as these sacred Elements are instituted to present and exhibit Christ unto the faithfull soule, we may inferre with what affection wee ought to approach unto him, & what reverent estimation to have of the. *Happinesse* as it is the scope of all reasonable desires, so the confirmation of that happinesse is the solace & security of those that desire it. *He* (said the Prophet, speaking of Christ) shall be the desire of all Nations, inasmuch as without him that happinesse which all do naturally desire, is but a Meteor and fiction. So then we see that even the light of our inbred reason, seconded and directed by Divine truths doth leade us unto a desire of Christ, who alone is the Author and Matter of that Happinesse, which is the true though



though unknown object of all our naturall desires. Now this *happinesse* in Christ we cannot have till we have *actuall fruition* of him ; enjoy this blessednesse we never can till we are *united* to him, no more than a dissected member enjoys the vitall influences of the soule, and Spirits. Union unto Christ wee cannot have untill it please him, by his Spirit as it were to stoop from that Kingdome where now he is, and to exhibit himselfe unto those whom it pleaseth him to assume into the unity of his Body. Other way to enjoy him here we can have none, since no man can at his pleasure or power lift up his eyes with *Stephen* to see him, or go up with *S. Paul* to the third Heavens, to enjoy him. Now it hath pleased the Wisdome of Christ <sup>c</sup> (whose honour ever it is to magnifie his power in his creatures weaknesse, and to borrow no parcell of glory in his service from those earthly and elementary instruments which hee useth in it) by no other means to exhibit, and confirme the vertue of his sacred Body unto us, with the life, and righteousness that from it issueth, but only by those poor and ordinary elements of Bread, and Wine in his Sacrament unto which therefore he requireth such reverence, such hunger and affection as is in reason due to the Hand that reacheth, to the Seal that secureth, to the food that strengthneth that spirituall life in us, without which we cannot possibly reach unto the end of our very naturall, and created desires, *happinesse* and tranquillity. It behoves us therefore to beware how we give enter-

V 2                      tainment

c 1 Cor. 1.  
2 Cor. 4. 7.

d 2 Kings 5. 12.

13.

tainment to any carnall thoughts, which goe about to vilifie, and undervalew the excellency of so Divine mysteries from the outward meanesse of the things themselves. Say not like fullen d *Naaman*, Is not the Wine in the Vintners Seller, or the Bread of mine own Table as good, as nourishing as is any in the Temple? certainly if thou be commanded some great Work for the procuring of so great a good, as there had beene between the service and the reward no disproportion, so would even reason it selfe have dictated unto us a necessity of obeying rather than of disputing; how much rather when he biddeth us only to eat, and live? True it is that these creatures naturally have no more power to convey Christ, then wax hath in it selfe to convey a Lordship: yet as a small piece of wax when once in the vertue of a humane covenant or contract it is made the instrument to confirme, and ratifie such a conveyance, is unto the receiver of more consequence then all the wax in the Town besides, and is with the greatest care preserved: so these elements though *physically* the same which are used at our own Tables, yet in the vertue of that *holy Consecration*, whereby they are made the *instruments* of exhibiting, and the *seales* of ascertaining Gods Covenant of grace unto us, are unto us more valewable than our barnes full of grain, or our presses full of grapes, and are to be desired with so farre distant an affection from the other that are common, as Heaven is above Earth.

Seco ndly,

## Lords last Supper.

149

Secondly, in that these elements are consecrated and exhibited for confirmation of our Faith, we thence see how the Church hath her <sup>a</sup> degrees of faith, her <sup>b</sup> measure of the spirit, her <sup>c</sup> deficiencies of grace, her languishings, ebbings, imperfections, her decays, blemishes and falls, which makes her stand in need of being <sup>d</sup> perfected, builded, <sup>e</sup> rooted, established <sup>f</sup> in faith and righteousness, <sup>g</sup> all things under the middle region are subject to Winds, Thunders, Tempests, the continuall uncertainties of boysterous weather, whereas in the Heavens there is a perfect uniforme serenity, and calmnesse: so when a Christian comes once to his owne Countrey unto Heaven, he then comes unto an estate of peace, and security, <sup>h</sup> to bee filled with the fulnesse of God, where thieves do not break thorow nor steale, where neither flesh nor Satan have any admission, no stormes of temptation, no Shipwrack of conscience, but where all things are spirituall, and peaceable. But in this Earth, where Satan hath power to go from place to place to <sup>i</sup> compass the World, to raise his tempests against the Church even the <sup>k</sup> Waves of ungodly men, wee can have no safety from any danger, which either his subtilty can contrive, or his malice provoke, or his power execute, or his instruments further, and therefore wee are here subject to more or fewer degrees of faintnesse in our Faith according as our strength, to resist the common adver-

a 1 Theff 3. 10.

Luke 17. 5.

Rom. 1. 13.

b 1 Cor. 1. 16.

c Phil. 1. 19.

d Ephes. 4. 12.

13.

e Colos. 2. 6, 7.

f Ephes. 4. 13.

1 Pet. 2. 2.

g *Uars superius*

*mundi & ordi-*

*natio nec in m-*

*ben cogitur nec*

*in tempestatem*

*impellitur, nec*

*versatur in tur-*

*binem omni tu-*

*multis eorum in-*

*feriora submi-*

*nant: Senec:*

*de ira l. 3. c. 6.*

*minimas rerum*

*d'scordia vec-*

*sa, & acem san-*

*ta'temur. Lu-*

*cas.*

h Ephes. 3. 12.

i Ephes. 4. 13.

k Job. 1. 7. 2. 2.

adversary is lesse or greater. As in the *naturall*, so in the *mysticall* Body, though all the parts do in common partake of life, yet one is more vitall than another, the Heart, and Head, than the Hands and Feet, yea the same part is at one time more active, and quick than at others. One while overgrown with humours, and stiffened with distempers, another while free, expedite, and able for the discharge of any vitall office. And this is that which drives us to a necessity of recovering our strength, and making up our breaches by this holy Sacrament, which should likewise tell us in what humble esteeme we ought to have our perfectest endowments, they being all subject to their failings, and decays.

Thirdly, in that these mysteries do knit the faithfull together into the unity of one common Body, we see what fellow-feeling the faithfull should have of each other, how they should interest themselves in the severall states, and affections of their fellow-members, to <sup>d</sup>rejoyce with those that rejoyce, and to weepe with those that weepe. As we should <sup>e</sup> think the same things, and so agree in a unity of judgements because <sup>f</sup>all led with one, and the same Spirit, which is the Spirit of <sup>g</sup>truth; so we should all <sup>h</sup>suffer, and do the same things, and so all concur in a unity of affections, because <sup>i</sup>all animated by the same Spirit, which is the <sup>k</sup>Spirit of love too; where there is dissention, and disagreement, there must needs be a severall Law; where the Law is diverse, the government differs too, and in a different government

<sup>d</sup> Rom. 12. 15.

<sup>e</sup> Phil. 2. 2.

<sup>f</sup> John 14. 26.

<sup>g</sup> John 15. 26.

<sup>h</sup> Gal. 6. 2.

<sup>i</sup> Rom. 8. 11.

<sup>k</sup> Rom. 5. 5.

Rom. 7. 23.

vernment there must of necessity be a different subjection. He then that doth not sympathize with his brother, but nourisheth factious and uncharitable thoughts against him, doth therein plainly testifie, that he is not subject (at least totally) unto the same Prince with him and then we know that there are but two Princes, a Prince of peace, and a Prince of darknesse. Nature is in all her operations uniforme, and constant unto her self; <sup>l</sup> one Tree cannot naturally bring forth Grapes, and Figs, <sup>m</sup> out of the same Fountaine cannot issue bitter water, and sweer; the selfe same vitall faculty of feeling which is in one member of the body is in all, because all are animated with that soule which doth not confine it selfe unto any one. The Church of God is a <sup>n</sup> Tree planted by the same hand, a <sup>o</sup> Garden wated from the same Fountaine, <sup>p</sup> a body quickned by the same Spirit; the members of it are all brethren, <sup>q</sup> begotten by one Father of mercy, generated by one Seed of the Word, delivered from one wombe of ignorance, fed with one bread of Life, imployed in one Heavenly calling, brought up in one House-hold of the Church, travellers in one way of grace, heires to one Kingdome of glory, and when they agree in so many unities, should they then admit any fraction or disunion in their mindes? from *Adam* unto the last man that shall tread on the Earth is the Church of God but one continued, and perfected body, and therefore we finde that as in the <sup>r</sup> body the head is affected with the grievances of the feet, though there

II. Luke 6. 44.

ru Lam. 3. 11, 12.

n Essay 5. 7.

Ezek. 17. 24.

o Cant. 4. 12,

13.

p Ephes. 5. 23.

Rom. 12. 5.

q Acts 11. 1, 15, 36.

r 1 Cor. 12. 26.

i Isay 64.

k Amos 6. 1. 7.

a Iudg. 5. 29.

b Iames 1. 17.

there be a great distance of place between them; so the<sup>i</sup> holy men of God have mourned, and been exceedingly touched with the afflictions of the Church even in after Ages, though between them did intervene a great distance of time. Certainly then<sup>k</sup> if the Church of God lye in distresse, and we stretch our selves on beds of Ivory, if she mourn in sackcloth, and we riot in soft raiment, if the wilde Bore of the Forrest break in upon her, and we send not out one prayer to drive him away, if there be cleanness of teeth in the poore, and our teeth grinde them still, if their bowels be empty of food, and ours still empty of compassion, if the wrath of God be inflamed against his people, and our zeale remaine still as frozen, our charity as cold, our affections as benum'd, our compassion as stupid as it ever was; In a word, if *Sion* lye in the dust, and we hang not up our Harps nor pray for her peace, as we can conclude nothing but that we are unnaturall members, so can we expect nothing but the curse of<sup>a</sup> *Meroz*, who went not out to helpe the Lord.

Fourthly, in that this *Sacrament* is Gods *Instrument* to ratifie and make sure our claime unto his Covenant, we learne; First, therein to admire and adore the unspeakable love of God, who is pleased not only to make, but to confirme his promises unto the Church. As<sup>b</sup> *God*, so his *truth*, whether of judgements or promises, are all in themselves *immutable* and *infallible* in their event; yet notwithstanding, as the Sunne, though in it selfe of a most uniforme light and magnitude,

tude, yet by reason of the great distance, and of the variety of mists and vapours through which the raies are diffused, it often seemeth in both properties to varie: so the promises of God, however in themselves of a fixed and unmoveable certainty, yet passing through the various tempers of our mindes one while serene and cleere, another while by the steeme of passions, and temptations of Satan, foggie and distemper'd, do appeare under an inconstant shape. And for this cause, as the Sun doth it self dispell those vapours which did hinder the right perception of it; so the grace of God, together with & by the holy Sacrament communicated, doth rectifie the mind and compose those diffident affections which did before intercept the efficacy & evidence thereof.

God made a Covenant with our Fathers, and not accounting that enough he confirm'd it by an oath, <sup>c</sup> that by two immutable things, wherein it was impossible for God to lye, they might have strong consolation who have had refuge to lay hold on the hope that is set before them. The strength we see of the consolation depends upon the stability of the covenant. And is Gods covenant made more firme by an oath than by a promise? The truth of God is as his nature without <sup>d</sup> variableness or shadow of changing, and can it then be made more immutable? Certainly as to infiniteness in regard of extension, so unto immutability in regard of firmness, can there not be any accession of degrees, or parts: all immutability being nothing else but an exclusion of what soever

c Heb. 6.18.

d James 1.17.



a Ier. 22. 9.

Vel presentem  
desideramus,  
Plin. Paneg.

b Gen. 6. 6.

c Psal. 48. 9.

d Ier. 7. 13.

e Ier. 22. 28.

f Eley 5. 1.

g Rom. 11. 21,  
24.

might possibly occurre to make the thing variable and uncertain. So then the *Oath* of God doth no more adde to the certainty of his word than doe mens oathes and protestations to the truth of what they affirme; but because we consist of an earthly and dull temper, therefore God when he speaks unto us doth ingeminate his compellations, *O Earth, Earth, Earth, heare the word of the Lord.* So weak is our sight, so diffident our nature, as that it seemes to want the evidence of what it sees: peradventure God may repent him of his promise, as he did sometime of his <sup>b</sup> Creature. Why should not the Covenant of grace be as mutable as was that of works? God promised to<sup>c</sup> establish *Sion* for ever, and yet *Sion*, the City of the great God is fallen; was not <sup>d</sup> *Shile* beloved, and did not God forsake it? had <sup>e</sup> *Cosiah* been as the signet of his hand, had hee not yet beene cast away? was not <sup>f</sup> *Ierusalem* a Vine of Gods planting, and hath not the wilde Bore long since rooted it up? was not <sup>g</sup> *Israel* the naturall Olive that did partake of the fat and sweetnesse of the root, and is it not dried up, yea cut off, and wrath come upon it to the uttermost? Though God be most immutable, may he not yet alter his promise? did the abrogation of Ceremonies prove any way a chang in him who was as well the creator as the dissolver of them? Though the Sunne be fastned to his own Spheare, yet may he be moved by another Orbe. What if Gods promise barely considered, proceed from his *Antecedent* and *simple will* of benevolence towards the Creature

Creature, but the stability and *certainity* of his promise in the event depend on a second resolution of his *consequent will*, which presupposeth the good use of mine own liberty? may not I then abuse my free will and so frustrate unto my selfe the benefit of Gods promise? Is not my will mutable, though Gods be not? may not I sink and fall though the place on which I stand be  *firme*? may not I let go my hold though the *thing* which I handle be it selfe fast? what if all this while I have been in a Dreame, mistaking mine own private fancies and mispersuasions for the dictates of Gods Spirit? mistaking Satan (who useth to transforme himselfe) for an Angell of light? God hath promised, it is true, but hath he promised *time* to me? did he ever say unto me, *Simon, Simon*, or *Saul, Saul*, or *Samuel, Samuel*? Or if he did, must he needs performe his promise to me, who am not able to fulfill my conditions unto him? Thus, as unto men floating upon the Sea, or unto distempered brains, the land and house though immoveable seemes to reele, and totter, or as unto weak eyes, every thing seemes double: so the promises of God however built <sup>h</sup> on a sure foundation, his Counsell, and Fore-knowledge, yet unto men prepossessed with their owne private distempers do they seem unstable and fraile; unto a weak eye of faith Gods Covenant seems to be (if I may so speak) <sup>i</sup> double, to have a tongue, and a tongue, a promise, and a promise, that is, a various and uncertain promise. And for this cause (notwithstanding <sup>k</sup> diffident and distrustfull men

Luke 22.31.  
Acts 9.4.  
1 Sam.3.10

h 2 Tim.2.19.  
i Duos Deos  
ecce pers. ex  
se exstimate-  
runt, utrum  
enim non inte-  
grè videtur,  
sipientibus  
enim (singularis  
lucerna numero-  
sa est. Tert.  
Cont. Marc.1.1.  
c.2.  
k Senec. Ep. 3.

do indeed deserve what they suspect, and are worthy to suffer what they unworthily do feare) doth God yet in compassion towards our frailty condescend to *confirm* his *promises* by an *Oath*, to engage the truth of his owne essence for performance, to *seale* the *Patent* which he hath given with his own *blood*, and to exhibit that seale unto us so often as with faith we approach unto the the Communion of these holy mysteries. And who can sufficiently admire the riches of this mercy which makes the very weaknesse and imperfections of his Church occasions of redoubling his promises unto it?

Secondly, in that this Sacrament is the *instrumentall cause* of *confirming* our faith, from this possibility, yea, facility of obtaining, we must conclude the necessity of using so great a benefit, wherein we procure the strengthening of our graces, the caluening of our consciences, and the experience of Gods favour; in the naturall body there being a continuall activity and conflict between the heat and the moisture of the body, and by that meanes a wasting depastion, and decay of nature, it is kept in a perpetuall necessity of succouring it selfe by food: so in the spirituall man there being in this present estate an unreconcilable enmity between the spirit, and the flesh, there is in either part a propension towards such outward food, whereby each in its distresses may bee relieved. The flesh pursues all such objects as may content and cherish the desires thereof, which the Apostle calleth the *provisions*

visions of lust. The spirit on the contrary side strengthens it selfe by those divine helps w<sup>ch</sup> the wisdom of God had appointed to conferre grace, & to settle the heart in a firme perswasion of its owne peace. And amongst these instruments this holy Sacrament is one of the principall, which is indeed nothing else but a *visible oath*, wherein Christ giveth us a taste of his benefits and engageth his own sacred body for the accomplishing of them, which supporteth our tottering faith, and reduceth the soule unto a more settled tranquillity.

Fifthly, In that in this one all other *Types* were abrogated and nullified, we learne to admire and glorifie the love of God, who hath set us at liberty from the thraldome of Ceremonies, from the costlinesse, and difficulty of his Service, with which his owne chosen people were held in <sup>a</sup> bondage under the pedagogie and government of Schoole-masters, the ceremoniall and judicall Law, as so many notes of distinctions, characteristick differences, or <sup>b</sup> walls of separation betweene Jew and Gentile, untill the comming of the Messias, which <sup>c</sup> was the time of the reformation of all things, wherein the Gentiles were by his Death to bee ingrafted <sup>d</sup> into the same stocke, and made partakers of the same juyce and fatnesse, the <sup>e</sup> shadowes to be removed, the <sup>f</sup> ordinances to bee cancelled, the Law to bee <sup>g</sup> abolished: For <sup>h</sup> *The Law came by Moses, but Grace and Truth by Iesus Christ; Grace*

<sup>a</sup> Gal. 4. 3, 5, 11.  
Acts 15. 10.  
Gal. 4. 1.

<sup>b</sup> Ephes. 2. 14.

<sup>c</sup> Heb. 9. 10.  
Gal. 4. 4.

<sup>d</sup> Rom. 11.  
<sup>e</sup> Heb. 10. 1.  
<sup>f</sup> Col. 2. 14.  
<sup>g</sup> 1 Cor. 3. 11.  
<sup>h</sup> 3.  
John 1. 17.

in opposition to the *Curse* of the *Morall Law*, *Truth*, in opposition to the *Ceremoniall Law*. The Jewes in Gods service were bound unto *one place*, and unto *one forme*, no Temple or ministrat<sup>i</sup>on of Sacrifices without *Ierusalem*, nor without expresse prescription, no use of Creatures without difference of common and uncleane : whereas unto us <sup>i</sup>all places are lawfull and pure, <sup>k</sup>all things lawfull and pure, every Countrey a *Canan*, and every Citie a *Ierusalem*, and every Oratorie a Temple. It is not an ordinance, but a <sup>l</sup>Prayer which sanctifieth and maketh good unto our use <sup>m</sup>every creature of God.

But yet though we under the Gospel are thus set at libertie from all manner ordinances which are not of intrinsecall, eternall, and unvariable necessity ; yet may this *liberty*, in regard of the nature of things *indifferent*, bee made a *necessity* in respect of the *use* of them. Wee may not think that our liberty is a licentious and unbounded libertie, as if Christ had beene the Author of confusion, to leave every man in the externall carriages of his worship unto the conduct of his private fancie. This were to have our <sup>a</sup>liberty for a cloak of naughtinesse, and as <sup>b</sup>an occasion to the flesh : but wee must alwayes limit it by those generall and morall *rules* of *piety*, *loyalty*, *charity* and *sobriety*. Use all things we may indifferently without subjection or bondage unto the thing, but not without subjection unto God and Superiours. Use them wee may, but with <sup>c</sup>temperatnesse, and moderation ; use them

we

i Iohn 4. 21. 23.  
k 1 Cor. 6. 12.  
lit. 1. 15.

l 1 Tim. 4. 5.  
m Rom. 14. 14.  
Acts 10. 15.

a 1 Pet. 2. 6.  
b Gal. 5. 13.

c Gal. 5. 13.

## Lords last Supper.

159

we may, but with respect <sup>d</sup> to Gods glory; use them we may, but with <sup>e</sup> submission to authority; use them wee may, but with <sup>f</sup> avoyding of scandall. *Christian liberty* consisteth in the inward freedome of the *conscience*, whose onely bond is a *neecessitie* of *Doctrine*, not in outward conformitie or observances only, whose bond is a *neecessity* of *obedience*, and subordination unto higher powers, which obeying, though wee become thereby subject unto some *humane* or *Ecclesiasticall* ordinances, the *conscience* yet remains uncurbed and at liberty.

Secondly, wee have hereby a great encouragement to serve our God in *h* spirit, and in truth, being delivered from all those burdensome accessions which unto the inward worship were added in the legall observances. In *spirit*, in opposition unto the *Carnall*; in *truth*, in opposition unto the *Typicall* ceremonies. The services of the Jewes were celebrated in the bloud and smoak of unreasonable creatures; but ours in the *Gospel* must be a spirituall, a *reasonable* service of him: for as in the Word of God, the *k* letter profiteth nothing, it is the Spirit that quickneth; so in the Worship of God likewise; the Knee, the Lip, the Eye, the Hand alone profiteth not at all, it is the Spirit that worshippingeth. It is not a macerated body, but a contrite soule which he respecteth; if there bee *palenesse* in the face, but *bloud* in the heart, if *whitenesse* in the Eye, but *blacknesse* in the soule, if a *drooping* countenance, but an *untended* conscience, if a knee *bowing* down

d 1 Cor. 10. 31

e Rom. 13. 1.

2, 5.

f 1 Cor. 8. 9.

g See Doctor  
field of the  
Church. lib. 1  
cap 32. 33.

h Iohn 4. 24.

i Rom. 12. 1.

k 1 Cor. 3. 6.

b Esay 1.11.  
 13.14.  
 Amos 5.21.  
 c Exod. 20.10.  
 Ezech. 30.11.  
 Esay 58.13.  
 d *Vestra dicit  
 quæ secundum  
 libidinem suam  
 non secundum  
 Religionem Dei  
 celebrando sua  
 jam non Dei se-  
 cerant: Tert.  
 Cont. Marcion.  
 l. 2. c. 12.*  
 e *Cultus Deo-  
 rum optimus  
 idemq; castissi-  
 mus ut eos sem-  
 per purâ, inte-  
 grâ, incorruptâ  
 & mente et vo-  
 ce veneris. Cic.  
 De nat. Deorum.  
 l. 2. Sicut nec in  
 victimis quidem  
 licet opime sint,  
 auroq; presul-  
 geant, deorum  
 honos, sed præ  
 ac recta volun-  
 tate veneran-  
 tium. Sen. de  
 Benef. l. 1. c. 6. et  
 Epist. 95. Ad  
 deos advenio  
 collè. Cic de le-  
 gib. l. 2. Anim-  
 adverto etiam  
 deos ipsos non  
 tam accuratis  
 adorantium pre-  
 cibus quàm in*

down in the Temple of God, and thoughts rising up against the grace of God, the head like a Bull-rush, and the heart like an Adamant, in a word if there be but a bodily, and unquickned service, a schisme in the same worshipper between his outward, and his inward man, he that is not a God of the dead but of the living, he that accounteth in the Leviticall Law, carcases, as uncleane things, (as being in the neereſt disposition to rottenneſſe, and putrefaction) will never ſmell any ſweet ſavour in ſuch ſervices. <sup>b</sup> What have I to doe (ſaith God) with your ſacrifices, and my ſoule hateth your new Moones, and your appointed Feaſts. My Sacrifices, and my <sup>c</sup> Sabbaths they were by originall institution, but your carnall obſervance of them hath made them <sup>d</sup> yours. Even the <sup>e</sup> Heathen Idols themſelves did require rather the truth of an inward than the pomp of an outward worſhip, and therefore they forbade all prophane people any acceſſe to their ſervices. And God certainly will not be content with leſſe than the Devill.

Sixtly, in that by theſe frequent ceremonies we are led unto the celebration of Chriſts death, and the benefits thereby ariſing unto mankind, we may hence obſerve the naturall deadneſſe, and ſtupidity of mans memory in the things of his ſalvation. It is a wonder how a man ſhould forget his Redeemer that ransomed him with the price of his own blood, to whom he oweth whatſoever he either is or hath, him whom each good thing we enjoy leadeth unto to the acknowledg-  
 ment



ment of. Looke where we will, he is still not onely in us, but before us. The wisdom of our mindes, the goodnesse of our natures, the purposes of our wils and desires, the calmenesse of our consciences, the hope, and expectation of our soules and bodies, the liberty from law, and sinne, what ever it is in or about us which we either know, or admire, or enjoy, or expect, he is the Treasury whence they were taken, the fulnesse whence they were received, the head which transferreth, the hand which bestoweth them; we are on all sides compassed, and even a hedged in with his blessings; so that in this sense we may acknowledge a kinde of ubiquity of Christs body, inasmuch as it is every where even visible, and palpable in those benefits which flow from it. And yet we, like men that look on the River Nilus, and gaze wonderously on the Streams, remaine still ignorant of the head, and Originall from whence they issue. Thus as there is between blood, and poyson such a naturall antipathy as makes them to shrink in, and retire at the presence of each other: so though each good thing we enjoy serve to present that pretious blood which was the price of it unto our soules, yet there is in us so much venome of sinne as makes us still to remove our thoughts from so pure an object. As in the knowledge of things many men are of so narrow understandings that they are not able to raise them unto consideration of the causes of such things, whose effects they are haply better acquainted with, than wiser men; it being the work

Y

of

nocentia & fa-  
ultate letari.  
Vlt. Pansg.  
S. Semp rimpie  
insit it ones ac-  
cent rrasnas,  
Sre. Tertul. in  
Aplog. c. 7.  
u 7 ap Sicut  
701. Sibandus  
72. 7u 7u 7u 7u  
Sipia d'm 7u  
a 7u.  
Clem. Alex. te-  
rom l. 5. vid.  
Niffon. de for-  
mul. 1. lib. 1.  
a 700 1. 10.

of a discursive head, to discover the secret knittings, obscure dependances of naturall things on each other: so in matters of practice in Divinity many men commonly are so fastned unto the present goods which they enjoy, and so full with them that they either have no roome, or no leisure, or rather indeed no power, nor will to lift up their minds from the streams unto the Fountaine, or by a holy logick to resolve them into the death of Christ from whence if they issue nor, they are but fallacies, and sophisticall good things, and what ever happinesse we expect in or from them, will prove a *non sequitur* at the last. Remember and know Christ indeed such men may, and do in some sort, sometimes to dishonour him, at best but to discourse of him. But as the Philosopher speaks of intemperate men, who sin, not out of a full purpose and uncontroled swinge of vicious resolutions, but with checks of judgement and reluctance of reason, that they are but halfe vicious (which yet is indeed but an halfe-truth.) So certainly they, who though they do not quite forget Christ, or cast him behinde their back, do yet remember him only with a *speculative* contemplation of the nature and generall efficacy of his death, without particular application of it unto their owne persons and practises, have but a halfe and halting knowledge of him. Certainly a meer Schoole-man who is able exactly to dispute of Christ and his passion, is as farre from the length and breadth, and depth, and heighth of Christ crucified, from the requisite dimensions of a Christian,

α. ΗΑΙΤΟΥΤΩΣ.  
ΑΡ. ΕΒ. 1. 7. 6. 0

Christian, as a meere Survejour or Architect, who hath only the practise of measuring land or timber, is from the learning of a Geometrician. For as Mathematicks, being a speculative Science cannot possibly be comprised in the narrow compasse of a practicall Art; so neither can the knowledge of Christ, being a saving & practick knowledge, be compleat, when it floats only in the discourses of a speculative braine. And therefore Christ at the last day will say unto many men who thought themselves great Clerks, and of his neere acquaintance, even such as did preach him and do wonders in his name, that he never <sup>b</sup> knew them, and that is an argument, that they likewise never knew him neither. For as no man can see the Sunne, but by the benefit of that light which from the Sunne shineth on him: so no man can know Christ, but those on whom Christ first shineth, and whom he vouchsafeth to know; *Mary Magdalen* could not say *Rabboni* to Christ, till Christ first had said *Mary* to her. And therefore that we may not faile to remember Christ aright, it pleaseth him to institute this holy Sacrament as the image of his crucified body, whereby we might as truly have Christs death presented unto us, as if he had been <sup>c</sup> crucified before our eyes.

b Mat. 7. 22, 23.

c Gal. 3. 28.

Secondly, we see here who they are who in the Sacrament receive Christ, even such as remember his death with a recognition of faith, thankfulness and obedience. Others receive only the Elements, but not the Sacrament. As when the King seales a pardon to a condemned malefa-

For, the messenger that is sent with it receives nothing from the King but paper written and sealed, but the malefactor (unto whom only it is a gift) receives it as it were a resurrection. Certainly there is a staffe as well of Sacramentall as of common bread; the staffe of common bread is the blessing of the Lord, the staffe of the Sacramentall is the body of the Lord; and as the wicked, which never look up in thankfulness unto God, do often receive the bread without the blessing, so here the element without the body; they receive indeed, as it is fit unclean Birds should do, nothing but the carcasse of a Sacrament; the Body of Christ being the soule of the Bread, and his Blood the life of the Wine. His Body is not now any more capable of dishonor, it is a glorified Body, and therefore will not enter into an earthly, and unclean soule. As it is corporally in Heaven, so it will be spiritually and sacramentally in no place but a heavenly soule. Think not that thou hast received Christ, till thou hast effectually remembred, seriously meditated, and been religiously affected, and inflamed with the love of his death; without this thou maist be guilty of his Body, thou canst not be a partaker of it: guilty, thou art, because thou didst reach out thy hand with a purpose to receive Christ into a polluted soule, though he withdrew himselfe from thee. Even as *Mutius Scaevola* was guilty of *Porfena's* blood, though it was not him, but another whom the Dagger wounded; because the error of the hand cannot remove the malice of the heart.

CHAP. XVIII.

*Of the Subject, who may with benefit receive the holy Sacrament, with the necessary qualifications thereunto; of the necessity of due preparation.*

**W**E have hitherto handled the Sacrament it selfe; we are now briefly to consider the subject whom it concerneth, in whom we will observe such qualifications as may fit, and predispose him for the comfortable receiving, and proper interest in these holy mysteries. Sacraments, since the time that Satan hath had a Kingdome in the World, have been ever notes, and Characters whereby to distinguish the Church of God from the Ethnick and unbelieving part of men; so that they being not common unto all mankind, some Subject unto whom the right and propriety of them belongeth, must be found out. God at the first created man upright, framed him after his owne Image, and endowed him with gifts of nature, able to preserve him entire in that estate wherein he was created. And because it was repugnant to the *essentiall freedome* wherein hee was made, to necessitate him by any outward constraint unto an immutable estate of integrity, hee therefore so <sup>a</sup> framed him that it might bee within the free liberty of his owne will to cleave to him, or to decline from him. Man being thus framed, abused this native freedome,

*a Iustin. Mart.  
in d. d. g. Cum  
Teyph.*

and committed sinne, and thereby in the very same instant became really, and *properly dead*. For as he was *dead judicially* in regard of a temporall, and *eternall death* (both which were now already pronounced though not executed on him) so was he *dead actually, and really* in regard of that *spirituall death*; which consisteth in a separation of the soule from God, and in an absolute immobility unto Divine operations. But mans sinne did not nullifie Gods power. He that made him a glorious creature when he was nothing, could as easily renew, and rectifie him when he fell away. Being dead, true it is, that *active concurrence* unto his own restitution he could have none, but yet still the same *passive obedience*, and capacity which was in the red Clay of which *Adams* body was fashioned unto that divine Image which God breathed into it, the same had *man* being now fallen unto the restitution of those heavenly benefits and habituall graces which then he lost; save that in the clay there was only a passive obedience, but in *man* fallen there is an <sup>b</sup> active rebellion, crossing resistance, and withstanding of Gods good work in him. More certainly than this he cannot have, because howsoever in regard of naturall and reasonable operations he be more selfe-moving than clay, yet in regard of spirituall graces hee is full as dead. Even as a man though more excellent than a beast, is yet as truly and equally not an Angell as a beast is. So then thus farre we see all mankind to agree in an equallity of *Creation*; in a universallity of *desertion*, in a capacity of *restitution*.  
 God

<sup>b</sup> Acts 7. 51.  
 Rom. 7. 23.

God made the world that therein hee might communicate his goodnesse unto the creature, and unto every creature in that proportion as the nature of it is capable of. And man being one of the most excellent creatures, is amongst the rest capable of these two principall attributes, *holinesse* and *happinesse*, which two God out of his most secret Councell and eternall mercy conferreth on whom hee had chosen and made accepted in Christ the beloved, shutting the rest either out of the compasse, as Heathen, or at least out of the inward priviledges and benefites of that Covenant which hee hath established with mankind, as Hypocrites and licentious Christians. Now as in the first Creation of man, God did into the unformed lump of clay infuse by his power the breath of life and so made man; so in the regeneration of a Christian doth hee in the naturall man who is dead in sinne, breathe a principle of spirituall life, the *first Act*, as it were, and the originall of all supernaturall motions, whereby hee is constituted in the first being of a member of Christ.

And this first Act is *Faith*, the soule of a Christian, that whereby we <sup>a</sup> live in Christ, so that till wee have faith wee are dead and out of him. And as *Faith* is the *principle* (next under the Holy Ghost) of all spirituall life here, so is *Baptisme* the *Sacrament* of that life, which accompanied and raised by the *Spirit* of grace, is unto the Church, though not the *cause*, yet the *means* in & by which this grace is conveyed unto the soul.

Now

a 1 Ioh 3.13

b Ioh 3.5  
Tit. 3.5



b Gen. I. 29.

Now as *Adam* after once *life* was infused into him, was presently to preserve it by the <sup>b</sup> eating of the *fruits* in the Garden where God had placed him, because of that continuall depastion of his radicall moisture by vitall heat, which made Nature to stand in need of succors and supplies from outward nourishment: so after man is once *regenerated* and made alive, hee is to preserve *that faith* which quickneth him, by such *food* as is provided by God for that purpose, it being otherwise of it self subject to continuall languishings and decayes. And this life is thus continued and preserved amongst other meanes by the grace of this *holy Eucharist*, which conveyes unto us that true food of life, the body and blood of Christ crucified. So then inasmuch as the Sacrament of Christs Supper is not the Sacrament of *regeneration*, but of *sustentation* and nourishment; and inasmuch as no dead thing is capable of being nourished (*augmentation* being a vegetative and *vitall* act) and lastly inasmuch as the *principle* of this spirituall life is *faith*, and the Sacrament of it *Baptisme*; It followeth evidently that no man is a subject qualified for the holy communion of Christs body, who hath not been before partaker of faith and Baptisme.

In Heaven, where all things shall be perfected and renewed, our soules shall be in as little need of this Sacrament, as our bodies of nourishment. But this being a state of *imperfection* subject to decayes, and still capable of further augmentation, we are therefore by these holy mysteries to  
*preserve*

preserve the life which by faith and Baptisme we have received : without which life, as the Sacrament doth conferre and confirme nothing, so do we receive nothing neither but the bare elements. Christ is now in Heaven, no eye sharpe enough to see him, no arme long enough to reach him but onely faith. The *Sacrament* is but the <sup>c</sup> seale of a *Covenant*, and *Covenants* essentially include *conditions*, and the *condition* on our part is *faith*, no faith no *Covenant*, no *Covenant* no *Seale*, no *Seale* no *Sacrament*. <sup>d</sup> Christ and Belial will not lodge together.

c Rom. 4. 11.

d 2 Cor. 6. 15.

Having thus found out the first necessary qualification of a man for the receiving of the holy Eucharist, without which he is absolutely as incapable of it, as a dead man of food, we may the more easily look into the next more immediate and particular, consisting in that preparatory Act of <sup>e</sup> examination or triall of the conscience touching its fitnessse to communicate, because the former is to be the rule and measure by which wee proceed in the latter.

e 1 Cor. 11.

<sup>f</sup> Some things there are which men learn to do by doing of them, and which are better perform'd, and the dangers incident unto them better avoided by an extemporary dexterity, than by any premeditation or forecast. But yet generally since matters of consequence are never without some perplexed difficulties not discernable by a sudden intuition, and since the mindes of men are of a limited efficacy, and therefore unfit for any serious worke, till first dispossest of all different no-

f Ἐὰν γὰρ δὴ  
καυχήσῃ τις  
τοῦτο τὰυτὰ  
καὶ οὐκ ᾔσῃ  
καυχεῖσθαι.  
ἀρ. ἐβδ. β. 2. α. 1.  
In avere conf-  
lion. Sen. Pi-  
debitur in mon-  
te. Gen. 32. 14.

tions which might divert, and of all repugnant principles or indispositions which might oppose it in the performance of any great businesse set upon with sudden, uncomposed and uncollected thoughts; It is very necessary before we undertake any serious and difficult work, both to examine the sufficiency, and to prepare the instruments by which we may be enabled to performe it. Thus we see in the workes of *Nature*, those which admit of any latitude or degrees of perfection, are seldome done without many previous dispositions to produce them. In plants and vegetables the Earth is to be opened, the seed to be scattered, the rain to moisten, the Sunne to evocate and excite the seminall vertue, and after all this comes a Fruitfull Harvest: and so in generation of all other naturall bodies there are ever some antecedent qualities introduced, by means whereof Nature is assisted and prepared for her last act. So in the works of *Art* we finde how <sup>a</sup> wrestlers and runners in races did supple their joynts with ointments and diet their bodies that by that means they might be fit for those bodily exercises; how <sup>b</sup> those Romane Fencers in their gladiatory fights did first use *prelusorie* or dulled weapons before they entred in good earnest into the Theater, and then their custome was, first to carry their weapons to the Prince to have his allowance of the fitnessse of them before they used them in fighting. The <sup>c</sup> *Lacedemonians* were wont to have muscall instruments before their warres, that thereby their courage might be sharpened,

<sup>a</sup> Quint. Inst. 7.

<sup>b</sup> V. d. Lip. 6.  
Satur. l. 2. c. 19

<sup>c</sup> Aut. Gel. 1. 1.  
Allic.

ned, and their mindes raised unto bold attempts. And we reade of <sup>d</sup> *Scipio Africanus*, that ever before he set himselfe upon the undertaking of any great businesse, his manner was to enter the Capitole, to submit his projects unto the judgement of the gods, and to implore their aide and allowance for the good successe of such his enterprises. A thing for the substance of it, practised by all the Ethnicks before they addessed themselves unto any work of consequence, whose constant use it was to have recourse unto their gods in prayers, for benediction and encouragement. And it was a religious observation in the Romane superstitious sacrifices for a <sup>e</sup> servant that stood by, to put the Priest in minde what he was about, and to advise him to consider maturely, and to do with his whole minde, and endeavour that work he was to performe. And <sup>g</sup> whatsoever vessels, or garments were in those solemnities used, were before-hand washed and cleansed, that they might be fit instruments for such a work. Thus farre we see the light of reason, and the very blindnesse of superstition enforceth a necessity of preparation unto any great, especially divine, worke.

If we look into the holy Scriptures we may finde God himselfe a patterne of these deliberate preparations. In making the world it had been as easie for him in one simple command to have erected this glorious frame at once, as to be six dayes in the fashioning of it. But to exhibit unto us an example of temperate, and advised pro-

d Liv. lib. 26.  
e Plin. Paneg.  
in initio. sic de  
leg. b. 1.2. & in  
Matthiæ, solen-  
ne hac ante be-  
a. l'arg. Ar. 18.  
& 11. Xenoph.  
Cyrop. l. 7. Ma-  
ciob. Satur. l. 1.  
c. 15. Ante epu-  
las, Athenæus  
l. 4. Liv. l. 49.  
l'arg. Æn. l. 1.  
Ante Nuptias.  
servius ad Virg.  
Æn. lib. 3.  
f l'rid. Briffon. de  
formulis. lib. 1.

g Servius ad  
illud. Virg. pu-  
raq; in veste  
sacerd. Æn. 12.

h Gen 18.21.

i Gen. 3.9.

k Exod. 3.7, 8.

l Matth. 3.13.

m Matth. 4.12.

n Matth. 26.36

o 1 Kings 6.7.

ceedings, he first provides the materials, and then superadds the accomplishment and perfection. In the dispensing of his judgements he first prepares them, before he inflicts them. He hath whet his sword, and bent his bow, and made ready his arrows, before he strikes or shoots: his eye comes before his hand; <sup>h</sup> He comes downe to see *Sodom* before to consume it. He examines before he expels, <sup>i</sup> *Adam* where art thou? before he drive him out of Paradise. Nay in the very sweetest of all his attributes, his mercy, we finde him first <sup>k</sup> consider his people *Israel*, before he sends *Moses* to deliver them. In like manner our blessed Saviour, though having in him the fulnesse of the God-head, the treasures of Wisdome, and Grace without measure, he was therefore perfectly able to discharge that great work unto which the Father had Sealed him, was yet pleased to prepare himselfe both unto his propheticall, and sacerdotall obedience by <sup>l</sup> Baptisme, <sup>m</sup> Fasting, Temptation, and <sup>n</sup> Prayer. That the practise of this great Work, where it was not necessary, might be a president, unto us who are not able of our selves to think, or to do any good thing. <sup>o</sup> In the building of *Solomons* Temple the stones were perfected, and hewed before they were brought, there was neither Hammer, nor Axe, nor any toole of Iron heard in the house while it was in building. And so should it be in the Temple of *weh* that was a type, even in the mysticall body of *Christ*, every man should be first hewed, and firmed by repentance, and other preparatory works before

fore he should approach to incorporate himselfe into that spirituall, and eternall building. In the observation of Ecclesiasticall ceremonies we may note that <sup>b</sup> before the celebration of the Passee over the Lambe was to be taken and severed from the flock three dayes ere it was slaine, in which time the people might in that figure learne to sanctifie themselves; and to be separated from sinners. And our Saviour Christ in the celebration of the last Supper, would not have so much as the <sup>c</sup> roome unprovided, but he sent his Disciples before hand about it. Teaching us that in sacred things there should be first a *preparation* before a *celebration*. So then we see in generall the necessity of preparing; and deliberating before we addresse our selves unto the performance of any holy work, and if any where, certainly in this work of the Sacrament most necessary it is. Though Gods commands by his Apostle were bond enough to enforce us the <sup>d</sup> necessity of obedience, depending rather on the *Author* than on the *enolument* of the Law, yet God, who is not wanting alwayes to winne men unto the observance of what he requires, urgeth us thereunto not only with an argument of *debi* because we are his *servants*, but with an argument of *profit* too, because the omission of it will not only nullifie unto us the benefit of his Sacrament, but make us guilty of that very blood which was shed for the Salvation of the World, and turne that into Judgement which was intended for mercy.

b Exod. 12. 3.  
6.

c Mark 14. 13.  
15.

d Prior est auctoritas imperantis quam utilitas servientis, 1. et ul. de servit. cap. 4.

a Heb. 10. 29.

b Chrysost. in  
1 Cor. Homil. 27Voluntas facit  
homicidam.c Omnia scelera  
etiam ante effu-  
sionem operis,  
quantum ex pre-  
lati sunt, profecta  
sunt. Sen. de  
co. 3. cap. 7.

What this danger of being guilty of Christs blood is, I will not stand long to explain. Briefly, to be guilty of the Body and Blood of Christ, is to offer some notable contempt, and indignity unto the sufferings of Christ, to sinne against the price of our redemption, and to <sup>a</sup> vilifie and set at naught the pretious blood of the new covenant, as if it were a common, and profane thing when men out of ignorant, sensuall, secure, presumptuous, formalizing, inconsiderate, and profane affections approach unto Christs Table to Communicate of him. To be guilty of blood is in some sort, or other to <sup>b</sup> shed it, and to joyne with the crucifiers of Christ. A sinne, which as it drave *Judas* to despaire, and to end with himselfe, who had begun with his Master, so doth it to this day lie with the heaviest curse that ever that people indured, on the off-spring of those wicked *Jewes*, whose imprecation it was, *His blood be on us and on our children.* As Christ on the Crosse was in regard of himselfe offered up unto the Father, but in regard of *Polar*, and the *Jewes* crucified; so is his blood in the Sacrament by the faithfull received, by the wicked shed, and spilt on the ground, when not discerning or differencing the Lords Body from other ordinary Food, they rush irreverently to the participation of it. For a man may bee guilty of the blood of Christ though he receive it not at all, as a man may of murder though hee hit not the parry against whom his Weapon was directed. <sup>c</sup> It is not the event but the purpose which specifies the sinne.

The



## Lords last Supper.

175

The anger of a Dog is as great, when he barks at the Moone which is above his malice, as when at a man whom he may easily bite. The malice of the Apostate who shot up <sup>d</sup> Darts against Heaven was no lesse than if he had hit the Body of Christ at whom he shot. If that which is done unto the Apostles of Christ is done unto him, because they are his *Ambassadors*, and if that which is done unto the poore, and distressed flock of Christ, is done unto him because they are his *members*, then surely that which is done unto the Sacrament of Christ must needs be done unto him too, inasmuch as it is his *representation*, and *Image*. For a man may be guilty of treason, by offering indignity to the Picture, Coyne, Garment, or Seale of a Prince. The dishonour that is done to the *Image* (it being a relative thing) doth ever reflect on the *originall* it selfe. And therefore the *Romans* when they would dishonour any man, would shew some disgrace to <sup>e</sup> the statues that had been erected to his honour, by demolishing, breaking down, and dragging them in the Dirt. Againe a man may be guilty of the blood of Christ by reaching forth his hand to receive it having no right unto it. A sacriledge it is, to lay hold wrongfully on the Lords inheritance, or on any thing consecrated to the maintenance of his worship, and service; but this certainly is so much the greater by how much the *Lords Body* is more pretious than his *portion*. To counterfeit right of inheritance unto some Kingdome hath been ever amongst men unfortunate, and

*d* Quid tu putas cum stolidus ille Rex multitudinis telorum dicam obsecroisset ullam sagittam in solem incidisse? Sen. *ibid.* cap. 4

*e* Descendunt statue resque sequuntur. &c. Juvenal. Sat. 10. cap. 8. Effigies Pisonis traxerant in Gemonias ac divellebant. Tac. Hist. lib. 3. Pexillarius comitantis Galham coloris d' septam Galbe in agnem soa affudit. Tacit. Hist. l. 3.

a Tac. Hist. l. 2.

b Psal. 50. 16.  
c Heb. 6. 7.

d Iohn 13. 5.

e Matth. 27. 59.  
60.

and Capitall. We know how ill it succeeded with the counterseit *a* *Nero* amongst the *Romans*, and that forged Duke of *York* in the time of *Henry* the seventh. And surely no lesse successfull can their insolence be, who having by reason of their unworthy approach no claime nor interest unto the benefits of Christs Body, doe yet usurpe it, and take the Kingdome of Heaven as it were by rapine, and presumptuous violence. Certainly if Christ will not have the wicked to take his *b* Word much lesse his Body into their mouthes; If the *c* Raine that falleth to the ground returnes not empty, but according to the quality of the ground on which it falls makes it fruitfull either in Herbs meet for the use of Men that dressed it; or in Thornes and Briars that are neere unto cursing, impossible it is that the blood of Christ in his Sacrament should be uneffectual, whether for a blessing unto the faithfull, or for a curse to those that unworthily receive it. So then necessary it is that before the Communication of these sacred mysteries, a man prepare himselfe by some previous devotions; and for this cause we finde our *d* Saviour Christ washing his Disciples Feet, that is, cleansing their earthly, and humane affections before his institution of this Sacrament. And we finde *Joseph* of *Arimathea* *e* wrapping his dead Body in a clean linnen Garment, & putting it into a new Tombe, never yet defiled with rottenesse, and corruption. And can we imagine that he that endured not an unclean grave or shrowd will enter into a sinfull

sinfull, and unprepared Soule. *The everlasting*  
*Dores must first be listid up before the King of Glory*  
*will enter in.*



CHAP. XIX.

*Of the forme or manner of Examination required,*  
*which is touching the maine qualification of a*  
*worthy receiver, Faith: The demonstration where-*  
*of is made, first, from the causes, secondly, from the*  
*nature of it.*



Aving thus discovered the necessity  
of preparation, and that standing in  
the examination and triall of a mans  
Conscience; it followeth that we  
conclude with setting downe very  
compendiously the manner of this examination,  
only naming some principall particulars. The  
maine *querie* is, whether I am a fit guest to ap-  
proach Gods Table, and to share in the fellow-  
ship of his sufferings. The sufferings of Christ  
are not exposed unto the rapine and violence of  
each bold intruder; but he who was first the Au-  
thor, is for ever the despenfer of them. And as  
in the dispensation of his *miracles*, for the most  
part, so of his *sufferings* likewise, there is either a  
question premised, *beleevest thou*, or a condition  
included, *be it unto thee as thou beleevest*. But a man  
maybe alive, and yet unfit to eat, nor capable of

any nourishment by reason of some dangerous diseases, which weaken the stomach, and trouble it with an apoplexie, or difficulty of concoction. And so faith may sometimes in the *Habit* lye smothered, and almost stifled with some spirituall lethargie, binding up the vitall faculties from their proper motions. And therefore our faith must be an operative and expedite faith, not stupified with any known and practised course of sin, which doth ever weaken our appetite unto grace, they being things inconsistent. The matter then we see of this triall must be that *vitall qualification* which predisposeth a man for the receiving of these holy mysteries, and that is *faith*. To enter into such a discourse of faith, as the condition of that subject would require were a labour beyond the length of a short meditation, and unto the present purpose impertinent. We will therefore only take some generalities about the causes, nature, properties or effects of faith (which are the usuall mediums of producing assents) and propose them by way of interrogation to the Conscience, that so the *major* and *minor* being contrived, the light of reason in the soule may make up a practicall syllogisme, and so conclude either its fitnessse or indisposition towards these holy mysteries.

First, for the causes of faith, not to meddle with that extraordinary cause, I meane *miracles*, the ordinary are the Word of God, and the Spirit of God; the Word as the Seed, the Spirit as the formative and seminall vertue making it  
active

active, and effectuell : for the *Letter* profiteth nothing, it is the *Spirit* which quickneth. What the formality of that particular action is, whereby the Word and Spirit do implant this heavenly branch of faith in the soule, (Faith it selfe having in its nature severall distinct degrees, some intellectuall of assent, some fiduciall of reliance, and confidence, some of abnegation, renouncing, and flying out of our selves, as insufficient for the contrivance of our own salvation, and so in congruity of reason requiring in the causes producing them severall manners of causalities) as I take it not necessary, so neither am I able to determine. I shall therefore touch upon some principall properties of either, all which if they concur not unto the originall production, do certainly to the radication and establishing of that divine vertue, and therefore may justly come within the compasse of those premises, from the evidences of which assumed and applyed, the Conscience is to conclude the truth of its faith in Christ.

And first for the *word*, to let passe those properties which are only the inherent attributes, and not any transient operations thereof (as its sufficiency, perspicuity, majestie, selfe-authority, and the like) let us touch upon those which it carrieth along with it into the Conscience, and I shall observe but two; its <sup>a</sup> *Light*, and its <sup>b</sup> *Power*: Even as the Sunne where ever it goes doth still carry with it that *brightnesse* whereby it *discovereth*, and that *influence* whereby it *quickneth* in-

1 2 Pet. 1. 19.  
Psalm 119.  
b Rom. 1. 16.

c Rom. 1. 21.  
 Placenda te.  
 uebra in quibus  
 me mea facul-  
 tas latet. Aug.  
 confess. l. 10.  
 cap. 22.  
 d Ephes. 5. 11.  
 e Rev. 2. 22.  
 f 2 Cor. 2. 11.  
 g 2 Cor. 11. 3.  
 h Ephes. 4. 12.  
 i 2 Cor. 14. 15.  
 k James 1.  
 l 1 Iohn 2. 11.

m Colos. 1.  
 n Ephes. 5.

riour bodies. First for the *Light*, the properties thereof are first to make manifest and to discover the hidden things of darknesse, for whatsoever doth make manifest is light. The heart of man naturally is a labyrinth of <sup>c</sup> darknesse, his works <sup>d</sup> works of darknesse, his Prince a Prince of darknesse, whose projects are full of darknesse, they are <sup>e</sup> depths, <sup>f</sup> devices, <sup>g</sup> craftinesse, <sup>h</sup> methods. The Word of God alone is that light <sup>i</sup> which maketh manifest the secrets of the heart, that <sup>k</sup> glasse wherein we may see both our selues, and all the devices of Satan against us discovered.\* And secondly by this act of manifesting doth light distinguish one thing from another. In the darke we <sup>l</sup> make no difference of faile or fowle, of right or wrong wayes, but al are alike unto us: and so while we continue in the blindnes of our naturall estate, we are not able to perceiue the distinction between Divine, and naturall objects, but the Word of God like a touchstone, discovereth the differences of truth and falsehood, good and euill, and like fire separateth the pretious from the vile.

Secondly, light is quickning, and a comforting thing. The glory of the Saints is an <sup>m</sup> inheritance of light, and they are <sup>n</sup> children of light, who shall shine as the Sunne in the Firmament, whereas darknesse is both the Title and the Portion of the wicked. The times of darknesse men make to be the times of their sleeping, (which is an Image of Death) tis in the light only that men work: and so the Word of God is a comfor-

ting

ting Word; It was <sup>o</sup> *Dauids* delight, his hony-combe. And it is a quickning Word too, for it is the <sup>p</sup> Word of Life. Lastly, <sup>q</sup> light doth assist, direct and guide us in our wayes; and so doth the Word of God, it is a <sup>r</sup> *Lanthorne* to our feet, and a light unto our paths. Secondly, for the power of the Word, it is two-fold, even as all power is, a governing power in respect of that which is *under it*, and a *subduing power* in respect of that which is *against it*. First the Word hath a governing power, in respect of those which are subject to it; for which cause it is every where called a Law, and a royall, that is, a commanding Sovereigne Law; It beares Dominion in the soule conforming each faculty to it selfe, directeth the righteous, furnisheth unto good works, raiseth the drooping, bindeth the broken, comforteth the afflicted, reclaimeth the straggling. Secondly, it subdueth all enmity and opposition, discomfitteth Satan, beateth downe the strong holds of sinne; tis <sup>t</sup> a Sword to cut off, <sup>u</sup> a weapon to subdue, <sup>x</sup> a Hammer to breake in peeces whatsoever thought riseth up against it. Now then let a mans conscience make but these few demands unto it selfe.

Hath the *light*, and power of Gods Word discovered it selfe unto me? Have the Scriptures made mee knowne unto my selfe? have they unlocked those crooked windings of my perverse heart? have they manifested unto my soule not onely those finnes which the light

<sup>o</sup> Psal. 119.

<sup>p</sup> Heb. 3. 12.

<sup>q</sup> John 6. 68.

<sup>r</sup> John 12. 35.

<sup>s</sup> Psal. 119.

<sup>t</sup> James 1. 8.

<sup>u</sup> Heb. 3. 13.

<sup>x</sup> 2 Cor. 10. 4.

<sup>y</sup> 1 Pet. 2. 19.



a Psal. 119.  
 b Psal. 23.  
 c Esay 12. 3.  
 d Esay 49. 10.

of reason could have discerned, but even those privie corruptions which I could not otherwise have knowne? have they acquainted me with the devices of Satan, wherewith he lieth in wait to deceive? have they taught me to distinguish betweene truth, and appearances, betweene goodnesse and shadowes, to finde out the better part, the one necessary thing, and to adhere unto it? am I sensible of the sweetnesse and benefits of his holy Word, doth it refresh my soule, and revive me unto every good work? Is it unto my soule like the <sup>a</sup> hony-Combe, like <sup>b</sup> pleasant pastures, like <sup>c</sup> springs of water, like <sup>d</sup> the Tree of life? do I take it along with me wheresoever I go, to preserve me from stumbling and stragling in this valley of darknesse, and shadow of death? Again, doe I feele the power of it like a Royall commanding Law, bearing rule in my soule? Am I willing to submit, and resigne my selfe unto the obedience of it? doe I not against the cleere, and convincing evidence thereof, entertaine in my bosome any the least rebellious thought? Do I spare no *Agas*, no ruling sinne? withdraw no wedge or Babylonish Garment, no gainfull sinne? make a league with no *Gibeonite*, no pretending sinne? But doe I suffer it like *Ioshua* to destroy every *Cananite*, even the sin which for sweetnesse I roled under my tongue? doth it batter the Towers of *terico*, break downe the Bul-warks of the flesh? leade into captivity the corruptions of nature? mortifie and crucifie the old man in me? doth it minister comforts un-

to

to me in all the ebbes, and droopings of my spirit, even above the confluence of all earthly happiness, and against the combination of all outward discontents? and doe I set up a resolution thus alwayes to submit my selfe unto the Regiment thereof? In one word, doth it convince me of sinne in my selfe, and so humble me to repent of it? of Righteousnesse in Christ, and so raise me, to beleeve in it? of his spirituall judgement in governing the souls of true beleevers by the power of love, and beauty of his graces, and so constrain, and perswade me to be obedient unto it? These are those good premises out of which I may infallibly conclude, that I have had the beginnings, the seeds of Faith shed abroad in my heart, which will certainly be further quickned by that *holy spirit* who is the next and principall producer of it.

The operations of this *holy spirit* being as numberlesse, as all the holy actions of the Faithfull, cannot therefore all possibly be set downe, I shall touch at some few which are of principall and obvious observation. First of all, the spirit is a spirit of *liberty*, and a spirit of *prayer*. It takes away the <sup>b</sup> bondage, and <sup>c</sup> feare wherein wee naturally are; (for feare makes us runne from God as from a punishing, and revenging Judge; never any man in danger fled thither for succour whence the danger issued; feare is so farre from this that it <sup>d</sup> betrayeth and suspecteth those very assistances which reason offereth) and it enableth us to have accessse and recourse unto God himselfe whom

<sup>b</sup> Rom. 8.

<sup>c</sup> 1 Tim. 1. 7.

<sup>d</sup> Wisd. 17. 12.  
Timor etiam auxi-  
lia reformida  
Q. Curt.

whom our sinnes had provoked: and in our prayers, like *Aaron* and *Hur*, it supporteth our hands that they do not faint nor fall. It raiseth the soule unto divine and unutterable petitions, and it melteth the heart into sighs and groans that cannot be expressed.

Secondly, the holy Ghost is compared unto a *witnesse*, whose proper work it is to reveale and affirme some truth which is called in question. There is in a mans bosome by reason of that enmity and rebellion betwixt the Flesh and the Spirit, and by meanes of Satans suggestions, sundry dialogues, and conflicts wherein Satan questioneth the title we pretend to Salvation. In this case the Spirit of a man (as one cannot choose but do when his whole estate is made ambiguous) staggereth, droopeth, and is much distressed: till at last the Spirit of God, by the light of the Word, the testimony of Conscience, and the sensible motions of inward grace, layeth open our title, and helpeth us to reade the evidence of it, and thus recomposeth our troubled thoughts.

Thirdly, the <sup>a</sup> Spirit of God is compared to a *Seale*: the <sup>b</sup> worke of a *Seale* is first to make a *stampe* and *impression* in some other matter, secondly, by that means to difference, and *distinguish* it from all other things: And so the Spirit of God doth fashion the hearts of his people unto a conformity with Christ, framing in it holy impressions, and renewing the decayed Image of God therein; and thereby separateth them from sinners, maketh them of a distinct common-wealth

a Ephes 4 30.  
b Cantic 2 3. rei  
no is signum, ne  
cony. facinus alius  
a te non possit  
agnosci. Aug in  
10<sup>o</sup>. tract. 25.

wealth under a distinct government, that whereas before they were subject to the same Prince, Lawes, and desires with the world, being now called out, they are new men and have another character upon them. Secondly, a *Seale* doth ob-signate, and ratifie some Covenant, Grant, or Conveyance to the person unto whom it belongeth. It is used amongst men for confirming their mutuall trust in each other. And so certainly doth the Spirit of God <sup>o</sup> pre-affect the soule with an evident taste of that glory which in the day of Redemption shall be actually conferr'd upon it, and therefore it is called an handsell, earnest, and first fruit of life.

Fourthly, the Spirit of God is compared to an *ointment*; now the properties of ointments are first to *supple* and to *assuage* tumors in the body: and so doth the Spirit of God *mollifie* the hardness of mans heart, and worke it to a sensible tenderness and quick apprehension of every sinne. Secondly, *ointments* do open and penetrate those places unto which they are applyed; and so the <sup>c</sup> Unction which the faithfull have, *teacheth* them all things, and openeth their eyes to see the wonders of Gods Law, and the beauty of his graces. In <sup>o</sup> vaine are all outward sounds or Sermons, unlesse this Spirit be within to teach us. Thirdly ointments do *refresh* and lighten nature, because as they make way for the emission of all noxious humours, so likewise for the free passage and translation of all vitall spirits, which do enliven and comfort. And so the Spirit of God is a Spi-

B b

rit

b Ephes. 1. 14.

et Ioh. 1. 20.  
d Sonus verborum  
in rostrorum  
aures percussit,  
magister intus  
est; quantum  
ad me pertinet,  
omnibus locutus  
sum, sed quibus  
unctio illa intus  
non loquitur,  
inducti rede-  
unt; magisteria  
foris, sicut adju-  
toria quædam  
sunt. Castedram  
in cælo habes  
qui corda docet.  
Aug. in Ep. Ioh.  
tratt. 4.

c John 14.16.

Exod. 30.25,

30.

g Heb. 1.9.

h 1 Pet. 2.9.

i 1 Thess. 5.19.

sit of consolation, and a spirit of life, he is the comforter of his Church. Lastly, ourments in the Leviticall Law, and in the state of the Jewes were for consecration and sequestration of things unto some holy use. As Christ is said to be anointed by his Father unto the economy of that great worke, the redemption of the world: and thus doth the holy Ghost anoint us to be a Royall Priest-hood, a holy Nation, a people set at liberty.

Fifthly, and lastly, I finde the holy Ghost compared unto fire, whose properties are, first, to be of a very *active* and working nature, which stands never still, but is ever doing something: and so the Spirit of God and his graces are all operative in the hearts of the faithfull; they set all, where they come, on work. Secondly, the nature and proper motion of fire is to *ascend*; other motions whatever it hath, arise from some outward, and accidentall restraint, limiting the nature of it: and so the Spirit of God, ever raiseth up the affections from earth, fastneth the eye of Faith upon Eternity, ravisheth the soule with a fervent longing to be with the Lord, and to be admitted unto the fruition of those pretious joyes which here it suspireth after; as soone as ever men have chosen Christ to be their Head, then presently *ascendunt de Terra*, they go up out of the Land. *Hos. 1.11.* and have their conversation above where Christ is. Thirdly, fire doth *inflame* and *transforme* every thing that is combustible into the nature of it selfe: and so the Spirit of God

*Spiritus Ardens. Isa/ 4.4.*

God filleth the soule with a divine fervour, and zeale which purgeth away the corruptions and drosse of the flesh, with the spirit of judgement, and with the spirit of burning. Fourthly, fire hath a *purifying* and *cleansing* property, to draw away all noxious or infectious vapours out of the Ayre, to separate all soyle and drosse from metals, and the like: and so doth the Spirit of God cleanse the heart, and in heavenly sighes, and repentant teares, cause to expire all those steemes of corruptions, those noysome and infectious lusts which fight against the soule. Fifthly, fire hath a *penetrating* and *insinuating* quality, whereby it creepeth into all the pores of a combustible body, and in like manner the holy Spirit of God doth penetrate the heart though full of insensible and inscrutable windings, doth search the reines, doth pry into the closest nookes, and inmost corners of the soule, there discovering and working out those secret corruptions which did deceive and defile us. Lastly, fire doth *illuminate*, and by that meanes communicates the comforts of it selfe unto others: and so the Spirit being a Spirit of truth doth illuminate the understanding, and doth dispose it likewise to discover its light unto others who stand in need of it: for this is the nature of Gods grace, that when Christ hath manifested himselfe to the soule of one man, it setteth him on worke to manifest Christ unto others, as *Andrew* to *Simon*. *Iohn* 1. 41. and the *Woman of Samaria* to the men of the City, *Ioh.* 4. 29. and *Mary Magdalen* to the Disciples.

*John* 20. 17. It is like Ointment poured forth, which cannot be concealed, *Proverb* 27. 16. We cannot (saith the Apostle) but speak the things which we have heard, and seen *Acts* 4. 20. And they who feared the Lord, in the Prophet, spake often to one another. *Mal.* 3. 16.

These propositions being thus set down, let the conscience assume them to it selfe in such demands as these. Do I finde in my selfe a Freedom from that spirit of feare, and bondage, which maketh a man like *Adam* to flye from the presence of God in his Word? doe I finde my selfe able with assurance, and firme hope to flye unto God, as unto an Altar of refuge in time of trouble, and to call upon his Name? and this not only with an outward battologie, and lip-labour, but by the Spirit to cry *Abba* Father? doth the testimony of Gods Spirit settle, and compose such doubtings in me as usually arise out of the War betweene Flesh and Faith? doe I finde a change and transformation in me from the vanity of my old conversation unto the Image of Christ, and of that originall Justice wherein I was created? doe I finde my selfe distinguished, and taken out from the World by Heavenly mindednesse, and raised affections, by renouncing the delights, abandoning the corruptions, suppressing the motions of secular and carnall thoughts? solacing my soule, not with perishable, and unconstant contentments, but with that blessed hope of a City, made without hands, immortall, undefiled, and that fadeth not away?



away? doe I finde in my heart an habituall tendernesſe, and aptneſſe to bleed, and relent, at the danger of any ſinne, though mainly croſſing my carnall delights, and what ever plots and contrivances I might lay for furthering mine owne ſecular ends, if by indirecneſſe, ſinfull engagements, and unwarrantable courſes I could advance them? doe I finde my ſelfe in reading, or hearing Gods Word, inwardly wrought upon, to admire the Wiſdome, aſſent unto the truth, acknowledge the holineſſe, and ſubmit my ſelfe unto the obedience of it? doe I in my ordinary and beſt compoſed thoughts preferre the tranquillity of a good conſcience, and the comforts of Gods Spirit before all out-ſide and glittering happineſſe, notwithstanding any diſcouragements that may bee incident to a conſcionable converſation? Laſtly, are the graces of God operative, and ſtirring in my ſoule? Is my converſation more heavenly, my zeale more fervent, my corruptions more diſcovered, each faculty in its ſeverall Sphere more transformed into the ſame Image with *CHRIST IESVS*? Are all theſe things in me, or in deſect of any doe the the deſires and longings of my ſoule after them appeare to bee ſincere an unfeigned by my daily imploying all my ſtrength, and improving each advantage to further my proficiency in them? Then I have an evident, and infallible mark and token that having thus farre partaked of the Spirit of

Life, and by consequence, of Faith, whereby our soules are fastned unto Christ, I may with comfort approach unto this holy Table, wherein that life which I have received, may be further nourished, and confirmed to me.

The second *medium* formerly propoled for the tryall of Faith was the nature and essence of it. To finde out the *formall nature* of Faith, we must first consider that all Faith is not a saving Faith. For there is a Faith that worketh <sup>a</sup> *trembling*, as in the Devils, and there is a Faith which <sup>b</sup> *worketh life, and peace*, as in those that are justified. Faith in generall is an *assent* of the reasonable soule unto revealed truths. Now every *medium*, or inducement to an *assent* is drawne <sup>c</sup> either from the *light* which the *object* it selfe proposeth to the faculty, and this the blessed <sup>d</sup> Apostle contradistinguisheth from *faith* by the name of *sight*; or else it is drawne from the *authority*, and *Authenticallnesse* of a *Narrator*, upon whose report while we relye without any evidence of the thing it selfe, the *assent* which we produce is an assent of *faith* or *credence*. The <sup>e</sup> *Samaritans* did first assent unto the miracles of Christ by the *report* of the woman, and this was *faith*, but afterwards they assented because themselves had *heard* him speak, and this was *sight*. Now both these assents have annexed unto them, either *evidence*, and *infallibility*, or only *probability* admitting degrees of feare, and suspition. That *faith* is a *certain assent*, and *Certitudine rei* in regard of the object, even above the evidence of demonstrative conclusions

<sup>a</sup> James 2. 19.

<sup>b</sup> Rom. 5. 1.

<sup>c</sup> Aquinas 2. 2. quest. 1. art. 4.

<sup>d</sup> 1 Cor. 5. 7.

<sup>e</sup> John 4.

clusions is on all hands confest : because howsoever *quantum ad certitudinem mentis*, in regard of our weaknesse and distrust we are often subject to stagger, yet in the thing it selfe it dependeth upon the infallibility of Gods owne Word, which hath said it, and by consequence is neerer unto him who is the Fountaine of all truth, and therefore doth more share in the properties of truth which are *certaincy*, and *infallibility*, than any thing proved by meere naturall reasons; and the assent produced by it is differenced from suspition, hesitancy, or dubitation in the opinion of Schoolemen themselves.

Now then inasmuch as we are bound to yeeld an *evident assent* unto the Articles of our Christian Faith, both *intellectuall* in regard of the *truth*, and *fiduciall* in regard of the *goodnesse* of them respectively to our own benefit and salvation. Necessary it is that the understanding, be convinced of those *two* things. First *that God is of infallible Authority*, and cannot lye nor deceive, which thing is a principle unto which the light of nature doth willingly assent. And secondly, *that this Authority* which in Faith I thus relye upon, *is indeed*, and infallibly Gods owne Authority. The means whereby I come to know, that may be either *extraordinary*, as *revelation*; such as was made to Prophets concerning future events : or else *ordinary*, and *common* to all the faithfull. For discovery of them we must againe rightly distinguish the double Act of Faith. First that Act whereby we assent unto the *generall* truth of the  
object

object *in it selfe*; secondly, that Act whereby we rest perswaded of the *goodnesse* thereof unto us in *particular*, with respect unto both which there doth a double question arise.

First touching the means whereby a beleever comes to know that the testimony, and authority which in the promises and truths of Scripture he relieth upon, are certainly and infallibly *Gods owne Authority*. Which question is all one with that how a Christian man may infallibly be assured (*ita ut non possit subesse falsum*) that the *holy Scriptures* are the very dictates of Almighty God.

For the resolution whereof in a very few words we must first agree, that as no *created understanding* could ever have *invented* the *mystery* of the Gospell, (it being the councill of Gods own bosome, and containing such manifold wisdomes as the Angels are astonished at;) So it being dictated, and revealed by Almighty God, such is the deepnesse, excellency, and holinesse of it, that the *naturall man*, whose faculties are vitiated by originall, and contracted corruption, cannot by the strength of his own naked principles be able to *understand* it. For notwithstanding the *grammaticall* sense of the words, and the *logicall* coherence and connexion of consequences, may be discerned by the common light of ordinary reason, yet our Saviours  $\epsilon\lambda\epsilon\gamma\chi\omicron\varsigma$ , conviction, and the Apostles  $\alpha\pi\omicron\delta\delta\epsilon\iota\chi\iota\varsigma$ , and  $\epsilon\alpha\rho\iota\varsigma\omega\sigma\iota\varsigma$ , *demonstration*, and manifestation of the Spirit, is a thing surpassing the discovery, and comprehension of naturall men. And therefore it is called a *knowledge which*  
*passeth*

*vid. Chrysost.  
Hom. 7. in 1.  
Cor.*

*Vbi ad profunditatem Sacramentorum revelationem est, cum his Platonico-rum caligavit subtilitas. Cypri. de Spirit. San. Ioh. 16. 8.  
1 Cor. 2. 4.  
2 Cor. 4. 2.  
Ephes. 4. 19.*

passeth knowledge. And this doth plainly appeare upon this ground. One principall end, we know, of the Gospell is, *To cast downe every high thing that exalteth it selfe against the knowledge of God, and to bring into captivity every thought to the obedience of Christ.* So that untill such time as the light of Evangelicall truth have thus farre prevailed over the conscience, certaine it is that the practicall Judgement is not yet fully convinced of it, or acquainted with it. It is an excellent speech of the Philosopher that according as every man is himselfe in the *Habit* of his own nature, such likewise doth the *End* appeare unto him. And therefore naturall men, whose inclinations and habit of soule are altogether sensuall, and worldly, never have a supernaturall good appeare unto them under the formall conceit of an *ultimate* and most eligible *end*, and therefore their knowledge thereof must needs be imperfect, and defective.

Againe the Scripture every where, besides the externall *proposing* of the *object*, and the *materiall* and remote *disposition* of the *subject* (which must be ever a reasonable creature) doth require a *speciall helpe* of the grace of Christ to open, and mollifie, and illighten the heart, and to proportion the *Palate* of the practicall judgement unto the sweetnesse and goodnesse of supernaturall truths.

He it is who openeth the eye to see wonders in the Law, giveth an heart to understand, and to know God, teacheth all those which come unto Christ, without which teaching they doe not

C c

come,

1 Cor. 10. 4. 5.  
ἡτοιμασθὲν ἡ  
ἐκείνῃ τοῦτο  
ἵνα τὸ τίλος  
παύσαι αὐτῶν.  
Arist. Ethic. 3.  
c. 7.

2 Psal. 119. 18.  
Deut. 29. 4.  
Ier. 27. 7. 31. 4.  
Iohn 6. 45.  
Ephes. 1. 17.  
1 Cor. 12. 7.  
Iohn 14. 21.  
1 The. 4. 9.  
1 Cor. 3. 18.  
1 Iohn 5. 20.

Quisquis non  
venit, professus  
nec didicit, ita  
enim Deus docet  
per spiritus gra-  
tiam ut quod  
quisque didicerit  
non tantum cog-  
noscendo videat  
sed etiam volen-  
do appetat, &  
agendo perficiat.  
Aug. d. grat.  
Christi. l. 1. c. 14.  
et vid. de præ-  
dest. ss. c. 8. No-  
mo potest deum  
scire nisi Deo do-  
cente. Irenæus  
lib. 4. c. 14. Ad eo  
discendum quod  
de Deo intelli-  
gendum. Hilari-  
de Trinit. l. 1.  
Concil. Arausi-  
can. Can. 7.

come, giveth us an understanding to know him, il-  
lightneth the understanding to know what is the  
hope of our calling, enableth us to call *Jesus*,  
Lord, and draweth away the Vaile from before  
our eyes, that we may see with open face the Glo-  
ry of God.

Againe, there is a vast distance, and dispropor-  
tion between a *supernaturall* light, and a *naturall*  
faculty, the one being *spirituall*, the other *sensuall*,  
and spirituall things must be spiritually discern-  
ed. Two great impediments there are where-  
by the mindes of meere naturall men are bound  
up, and disabled from receiving full impressions,  
& passing a right sentence upon spirituall things.  
First, the native and *originall* blindness of them  
which is not able to apprehend the height and majesty of the things which  
are taught. Secondly, that which the Apostle  
calleth *the wisdom of the flesh* which  
is enmity against God. For as the appetite of the  
flesh lusteth against the Spirit, so the wisdom of  
the flesh reasoneth and rebelleth against the Spirit.  
For such ever as are the wayes, and wils of men  
whereby they worke, such likewise would they  
have the light, and the Law to be which ruleth  
them in their working. And therefore where there  
is a meek Spirit, and a heart devoted unto the  
obedience of Christ, and a purpose to doe the  
things which the Gospell requireth, there is ne-  
ver any swelling, nor resistance against supernatu-  
rall truths, for as the cleanness of the window  
doth much conduce to the admission of light, so  
doth

h. Ignorantia &  
difficultas. Ang.  
Apo. 2. d. 36  
vera. Clem. Al.  
Strom. l. 7.  
Ratio communis  
opinionum  
consilii caelestis  
in capax, & ocu-  
lum putat in na-  
turam rerum esse.  
quod autem intra  
se intelligit, an-  
tepraeferre possit  
ex se. Hilar. de  
Trin. lib. x.

## Lords last Supper.

195

doth the cleanness of the Conscience to the admission of Truth. If any man will doe his will, he shall know of the Doctrine whether it be of God, and he will reveale his secrets to them that feare him.

And yet by all this which hath been spoken we do not go about so to disable *Naturall reason*, as to leave it no roome at all in matters of *supernaturall Assent*. For though *Nature alone* be not able to *comprehend Grace*, yet *Grace* is able to *use Nature*, and being it selfe a spirituall Eye-salve, when it hath *healed* and rectified Reason, it then applyeth it as an *Instrument* more exactly to discover the connexion and mutuall consequences and joynings of spirituall Doctrines together. Besides thus much vigour we may safely attribute to *Naturall Reason* alone, that by the force of such premises as it selfe can frame, the falseness, vanity, and insufficiency, unto humane happiness, of all other Religions or Doctrines which are not Christian, may by a wise man be evidently discovered; neither have there <sup>a</sup> been wanting amongst Infidels and Idolaters, men of more generous, piercing, and impartiall judgements, who have made bold to confesse the vanity of that polutheisme and corrupt worship which was amongst them.

*Naturall Reason* then being (notwithstanding any remainders of strength, or vigour in it) too impotent to discover the certainty of Gods Word, and unable alone to present the Gospel, as *objectum credible*, and as the infallible Oracle of

Cc 2

God.

John 7. 17.  
Psal. 25. 9. 14.  
John 10. 4. 5.  
James 3. 13.  
1 John 2. 20.  
Aug. de doctrina  
Christi. l. 1. c. 6.  
Hilari. de Trin.  
lib. 10.

a Vid. Iustin.  
Mart. paraen.  
ad Gracos.  
Clem. Alex. in  
protrept. Tertul.  
Apolog. c. 12. 17.  
de Testim.  
anima c. 12.  
Cyp. de vanit.  
dolorum. So-  
phocles & alii  
apud Clem. Al.  
Strom. l. 5. The-  
od. de curand.  
Grac. affectib.  
Ser. 23. Cyril.  
cont. Julian. l. 1.  
Aug. de Civ.  
Dei. l. 4. c. 31.  
et Rud. l. 1. c. 1.  
lib. 6. c. 10. Lact.  
l. 3. c. 3. Ioseph.  
lib. 2. contr. Ap-  
pian. Euseb. de  
rapar. Ecang.  
l. 13. c. 13. l. 4.  
c. 16.



God. It remaineth that we consider by what further means this may be effected. And, in one word, there is a three-fold different, but subordinate causality requisite to the founding of this Assent.

The first is *ministeriall, dispositive, and introductory* by *Ecclesiasticall dispensation*, which is likewise two-fold. First, to those that are bred in her bosome, and matriculated by Baptisme, and so from their infancy trained up to have a reverend and due esteeme of her authority, there is her act of *Tradition*, delivering to her children in this age, as she her selfe by a continued succession hath also received, this as an indubitate principle to be rested on, that holy Scriptures are the Word of God. Secondly, if the Church meet with such as are without her bosome, and so will not ascribe any thing to her maternall Authority in *Testification* and *Tradition*, except she can by strength of argument evince what she affirmeth, she is not in that case destitute of her *Arma praelusoria*, valid and sufficient arguments to make *preparation* in mindes not extreemly possessed with prejudice and perversenesse for the entertaining of this principle.

As first, that all Sciences have their *Hypotheses* and *Postulata*. Certaine principles which are to bee granted, and not disputed, and that even in lower Sciences and more commensurate to humane reason, yet *Oportet discentem credere*, he must first *Beleeve* principles for granted, and then after some progresse and better proficiency

Aug. de doctr.  
Christi in pro.  
Hooker, lib. 3.  
S. B. Camer. de  
Eccel. pag. 411.

ency in the study, he shall not faile more cleerly to perceive the infallibility of them by their *owne light*. That therefore which is granted unto all other Sciences more descending to the reach of humane judgement than Divinity doth, cannot without an unreasonable pertinacy be denied unto it, especially considering that of all so many millions of men, who, in all ages, have thus been contented to beleve, first, upon Ecclesiasticall *Tradition* and suggestion, there hath not in any age beene enough to make up a number, who upon inducements of argument and debate have forsaken the Scriptures at last, which is a strong presumption that they al who persisted in the embracing of them, did after triall, and further acquaintance by certaine taste and experience finde the *Testimony* and *tradition* of the Church to be therein faithfull and certaine.

Secondly, that man being made by God, and subject to his will, and owing unto him worship and obedience, which in reason ought to be prescribed by none other than by him to whom it is to be performed, that therefore requisite and congruous it is, that the Will of God should be made known unto his Creature, in such a manner, and by such means, as that he shall not without his own willfull neglect mistake it; inasmuch as *Law* is the rule of obedience, and *promulgation* the force of Law.

Thirdly, that no other Rule or Religion can be assigned, either of *Pagans* or *Mahumetans*, which may not manifestly by the strength of

*right reason* be justly disproved, as not proceeding from *God*, either the lateness of its originall, or the shortnesse of its continuance, or the vanity and brutishnesse of its rules, or the contradictions within it selfe, or by some other apparent imperfection. And for that of the *Jewes*, notwithstanding it had its originall from Divine ordination, yet from thence likewise it may be made appear out of those Scriptures which they confesse, to have received its period and abrogation. *God* promising that as he had the first time shaken the Mount in the publication of the Law, and first founding of the *Mosaicall* Pedagogie; so hee would once againe shake both the Earth, and the Heaven, in the promulgation of the Gospell. To say nothing, that force of reason will easily conclude, that with such a *God*, as the old Scriptures set forth the Lord to be, the blood of Bulls and Goats could not possibly make expiation for sin, but must necessarily relate to some greater sacrifice, which is in the Gospell revealed. And besides whereas the Lord was wont for the greatest sinnes of that people, namely, Idolatry, and pollution of his worship, to chastise them notwithstanding with more tolerable punishments (their two greatest captivities having been that of *Egypt*, which was not much above two hundred yeares, and that of *Babylon*, which was but seventy;) yet now, when they hate Idolatry as much as ever their fathers loved it, they have lien under wrath to the uttermost, under the heaviest judgement of disperision, contempt, and basenesse, and that for  
fifteen

fifteene hundred yeares together; a reason whereof can be no other given than that fearefull imprecation, which hath derived the stain of the blood of Christ upon the children of those that shed it unto this day.

Matth. 27. 25.

Fourthly, the *prevailing* of the Gospell by the ministry of but a *few*, and those unarmed, impotent, and *despised men*, and that too, against all the *opposition*, which power, wit, or malice could call up, making it appeare, that Christ was *to rule in the midst of enemies*. When *Lucian, Porphyrie, Libanius*, and *Julian*, by their *wits*; *Nero, Severus, Dioclesian*, and other Tyrants by their *swords*; the whole world by their *scorne, malice, and contempt*, and all the arts which Satan could suggest, laboured the suppression and extinguishing of it. The *prevailing*, I say, of the Gospell by such *meanes*, against such *power*, in the midst of such *contempt, and danger*, and that over such *persons* as were by long custome and tradition from their fathers trained up in a Religion extreemly contrary to the truth, and very favourable to all vitious dispositions, and upon such *conditions* to deny themselves, to hate the world and the flesh, to suffer joyfully the losse of credit, friends, peace, quiet, goods, liberties, life and all, for the name of a crucified Saviour, whom their eyes never saw, and whom their eares daily heard to be blasphemed; such a prevailing as this must needs prove the *originall* of the Gospell to be divine; for had not God favoured it as much as men hated it, impossible it must needs have been for it, to have continued.

Fifthly,

Fifthly, that the doctrines therein delivered, were confirmed by *miracles*, and divine operations. And certain it is, that God would not in so wonderfull a manner have honoured the figments of men, pretending his Name, and Authority to the countenancing of their own inventions. And for the Historicall Truth of those *miracles*, they were not in those Ages when the Church in her Apologies did glory of them, and when, if feigned, they might most easily have been disproved; nor yet by those enemies who marvellously maligned and persecuted Christian Religion, ever gain-said.

Lastly, that were it not so that *omne mendacium est pellucidum*, and hath ever something in it to bewray it selfe, yet it could not be *opera pretium* for them to *lie* in publishing a Doctrine whereby they got nothing but shame, stripes, imprisonment, persecution, torments, death. Especially since the holinesse of their lives, their humility, in denying all glory to themselves, and ascribing all to God, must needs make it appeare to any reasonable man, that they did not lay any project for their owne glory, which they purposely disclaimed, refused to receive from the hands of such as offered it, yea, and registred their own infirmities upon perpetuall Records.

With these and many other the like arguments is the Church furnished to prepare the mindes of men, swayed with but ordinary ingenuity, and respect to common Reason, at the least to look further, and make some sad inquiry into the Doctrine of the Gospel. There being there-  
in

in especially promises of good things made without money or price, of incomprehensible value, and of eternall continuance.

But now though a Philosopher may make a very learned discourse to a blinde man of colours, yet it cannot be that any formall and adequate notion of them should be fashioned in his mind, till such time as the faculty be restored, and then, all that preceding Lecture being compared with what hee afterward actually seeth in the things themselves, doth marvellously settle and satisfie his minde. So though the Church by these and the like *inducements* doth prepare the mindes of men to assent to *divine Authority* in the Scriptures, yet till the *naturall ineptitude* and *indisposition* of the soule be healed, and it raised to a capacity of *supernaturall light*, the worke is no whit brought to maturity.

Two things therefore doe yet remaine after this *ministry* and *manuduction* of the Church. First, an Act of the *Grace* of Gods Spirit healing the understanding, and opening the eye that it may see wonders in the Law, writing the Law in the heart, and so making it a fit receptacle for so great a light. Secondly, the *subject* being thus by the *outward motives* from the Church prepared and by the *inward Grace* of God repaired, then lastly the *object* it selfe being proposed, and being maturely considered, by *reason* thus guided, and thus assisted, doth then shew forth such an Heavenly *light* of holinesse, purity, majesty, authority, efficacy, mercy, wisdom, comfort, perfection, in one word,

such an unsearchable Treasury of intermall mysteries, as that now the soule is as fully able by the *native light* of the Scriptures to distinguish their *Divine originall*, and *authenticallnesse* from any other meere humane writings, as the eye is to observe the difference betweene a *beame* of the *Sunne*, and a *blaze* of a *Canale*.

The second question is how the Soule comes to be serled in this *perswasion*, that the *goodnesse* of these truths founded on the *Authority* of God, do *particularly* belong unto it? Whereunto I answer in one word, That this ariseth from a *two-fold Testimony* grounded upon a preceding work of Gods Spirit. For, first, the Spirit of God putterh his feare into the hearts of his servants, and purgeth their consciences, by applying the blood of Christ unto them, from dead works, which affections strongly and very sensibly altering the constitution of the minde, must needs notably manifest themselves unto the soule, when by any reflex act she shall set her selfe to looke inward upon her owne operations.

This being thus wrought by the grace of God, thereupon there ensueth a two-fold Testimony. The first of a mans own spirit, as we see in the examples of *Iob*, *David*, *Hezekiah*, *Nehemiah*, *Paul*, and others; namely, That he desireth to feare Gods Name, to keepe a conscience voide of offence, to walke in all integrity towards God, and Men, from which and the like personall qualifications, arise joy in the Holy Ghost, peace of conscience, and experience of sweetnesse in the fellowship

Iob 1. 21.

Psal. 126. 1. 26.

1. 11.

Isay 48. 3.

Neh 13. 14. 22.

Acts 24. 16.

Iohn 21. 15. 17.

2 Cor. 1. 12.

Rom. 8. 16.



fellowship with the Father, and his Son. Secondly, the Testimony of the holy Spirit, bearing witness to the sincerity of those affections, and to the evidence and truth of those persuasions which himselfe by his grace stirred up. So then first the Spirit of God writeth the Law in the heart, upon obedience whereunto ariseth the Testimony of a mans own spirit: And then he writeth the promises in the heart, and by them ratifieth and confirmeth a mans hopes, and joyes unto him.

I understand not all this which hath been spoken *generally* of all *assents* unto objects Divine, which I take it in regard of their evidence, firmnesse, and stability, do much differ according unto the divers tempers of those hearts in w<sup>ch</sup> they reside; but principally unto the chiefe of those assents which are proper unto saving Faith. For assent as I said in *generall*, is common unto Devils with men; and therefore to make up the nature of true Faith, there is required some differencing property whereby it may be constituted in the entire essence of saving faith. In each *Sense* we may observe that unto the generall faculty whereby it is able to perceive objects proportioned to it, there is annexed ever another property whereby according to the severall nature of the objects proposed it is apt to delight or be ill affected with it: for example, our eare apprehendeth all sounds in common, but according as is the Harmony or discord of the sound, it is apt to take pleasure or offence at it. Our taste reacheth unto whatsoever

is the object of it, but yet some things there are which grievously offend the Palate, others which as much delight it; and so it is in Divine assents. Some things in some subjects bring along with them tremblings, horrors, fearfull expectations, averſation of minde, unwilling to admit or be perused with the evidence of Divine truths, as it is in Devils and despairing sinners. Other assents on the contrary do beget serenity of minde, a sweet complacency, delight, adherence, and comfort: Into the hearts of some men doth the Truth of God shine, like Lightning with a penetrating and amazing brightnesse, in others like the Sunne with comfortable and refreshing beams.

Doctor Jackson  
of Faith.

15y 19 8.

For understanding whereof we are to observe, that in matters practicall and Divine, (and so in all other, though not in an equall measure) the truth of them is ever mutually embraced, and as it were infolded in their *goodnesse*; for as truth doth not delight the understanding unlesse it be a *good truth*, that is, such as unto the understanding beares a relation of convenience (whence arise diversities in mens studies, because all men are not alike affected with all kindes of truth) so good doth no way affect the will, unlesse it be a *true and a reall good*; otherwise it proves but like the banquet of a dreaming man, which leaves him as hungry, and empty, as when hee lay downe. *Goodnesse* then added unto truth doth together with the assent generate a kinde of rest and delight in the heart on which it shineth.

Now

Now *goodnesse*, Morall, or Divine, hath a *double relation*. A relation unto that *originall* in dependency on which, and propinquity whereunto it consisteth; and a relation unto that *faculty* or subject wherein it resideth, and whereunto it is proposed. *Good* in the former sense is that which beares in it a *proportion* unto the Fountaine of good; for every thing is in it selfe so far good as it resembles that originall which is the author, and pattern of it, and that is God. In the second sense, that is good which beares a conveniency and *fitnesse* to the minde which entertaines it; good, I meane not alwayes in *nature*, but in *apprehension*. All Divine truths are in themselves essentially good, but yet they worke not alwayes delight, and comforts in the mindes of men untill proportioned, and fitted unto the faculty that receives them. As the Sunne is in it selfe equally light, the water in a Fountaine of it selfe equally sweet: but according unto the severall Temper of the Eye which perceiveth the one, and of the vessell through which the other passeth, they may prove to be offensive, & distastfull. But now further whē the faculty is thus fitted to receive a good, it is not the generality of that good which pleaseth neither, but the particular *propriety* and interest thereunto. Wealth and honour, as it is in it selfe good, so is it likewise in the *apprehension* of most men; yet we see men are apt to be grieved at it in others, and to looke on it with an evill eye; nothing makes them to delight in it, but possession and propriety unto it.

I speak here only of such *divine good things* as are by God appointed to make happy his creature; namely our blessed Lord and Saviour Jesus Christ, his Obedience, Satisfaction, Resurrection, Ascension, Intercession, Glory, and what ever else it is of which hee hath been unto his Church the Author, Purchaser, Conveyer, and Foundation.

Now, unto these as unto other good things there is a *double right* belonging by free donation from him unto the Church, a *right of propriety unto the thing*, and a *right of possession in the thing*. This latter is that w<sup>h</sup> here on Earth the Church suspireth and longeth after; that other only it is which here we have, and that confirmed unto us by a double Title. The first as the Land of *Canaan* was confirmed unto the *Israelites* by some few clusters of Grapes, and other Fruits of the Land; I meane by the earnest, first fruits and pledges of the Spirit: Secondly, by the free promise of Christ who cannot deceive. Thus then at last we have discovered the proper, ultimate, and complete *object* of faith, which is all Divine truth, and goodnesse, unto which there is a right and propriety given to all such as are Christs, though not in *actuell possession*, yet in an *infallible promise*, and the *Acts* by which they entertain that object, *assenting, adhering, and delighting* in it as *particularly good*. By these two, to wit the object and the act, (as all other habits of the minde) so is this of faith to be defined. So that from these observations I take it we may conclude that the nature of saving faith admits of some such explanation

cation as this. *Faith* is a particular, personall, applicative, and experimentall *assent* unto all Divine Revelations, as *true*, and good, not in generall onely, but *unto me*, arising out of that sweet correspondency which is between them and the soule, and from that relish, and experience of sweetnesse which the soule being raised, and enlightened by Gods Spirit, doth finde in them.

I have been over tedious in finding out this definition of the nature of faith, and therefore briefly from these grounds, let the conscience impartially examine it selfe in such demands as these. Doe I finde in my selfe a most *willing assent* unto the whole compasse of Divine truths, not out of constraint, nor with griefe, reluctancy, and trembling of spirit? doth Gods Word shine on me not like lightning which pierceth the Eyelids though they shut themselves against it, but doth it finde in my heart a welcome, and a willing admittance? Am I glad when I finde any divine truth discovered of which formerly I had been ignorant? doe I not of purpose close mine eyes, forbear the meanes of true information, stifle and smother Divine principles, quench the motions and dictats of Gods Spirit in me? am I not ignorant *willingly* of such things, the mention whereof would disquiet me in my bosome sin, and the inquiry whereunto would crosse the reserved resolutions, and unwarrantable projects which I am peremptory to prosecute? am I not so in league with mine owne corruptions that I could heartily wish some Divine truths were not revealed.

*Vid. Auguſt. de  
D. G. Chr. ſ.  
lib. 2. cap. 7.*

revealed, rather than being so they should sting my conscience, and disable me from secure enjoying some beloved sinne? doe I assent unto all Divine truths as alike pretious, and with equall adherence? am I as little displeased with the truth of Gods threats as of his promises? doe they as powerfully worke upon me to *reforme*, as the other to *refresh* me? do I beleeve them all not only in the *Thesis* or generall, but in the *Hypothesis*, and respectively to mine owne particular? againe, do I finde my heart fitted unto the goodness of Divine truth? am I forward to embrace with much affection, and loving delight whatsoever promises are made unto me? do I finde a spirituall taste and relish in the food of life? which having once tasted of, I finde my selfe weaned from the love of the World? from admiring the honours, pursuing the preferments, hunting after the applause, adoring the glories, and selling my soule and liberty for the smiles thereof? do the sweetness of those promises like the fruits brought by the Spies from *Canaan*, so much affect me, as that to come to the full possession thereof, I am at a point with all other things, ready to encounter any *Canaanite*, or sinfull lust that shall oppose me, to adventure on any difficulties that might deterre me, to passe thorow a Sea, a Wildernesse, through fiery Serpents, the darts of Satan; yea, if need were by the gates of Hell? briefly, do I finde in my heart (howsoever in it selfe froward, and wayward from any good) a more than naturall liveliness, and  
vigour

vigour which disposeth me to approve of the word, promises, and purchases of my salvation as of an unvaluable Jewell, so pretious as that all the things in this World are but as dung in comparison? to a most fervent expectation, and longing after them, to a heavenly perswasion of my happinesse by them; and lastly, to a sweet delight in them, working peace of conscience, and joy in the holy Ghost, a love of Christs appearing, an endeavour to be like unto him, and a desire above all things to be with him, and enjoy him, (which are all so many secret and pure issues of the Spirit of adoption)? I may from these premises infallibly conclude that I am possessed of a lively faith, and thereby of those first fruits which bring with them an assurance of that great harvest of glory in the day of redemption. And in the meane time having this wedding garment, I may with much confidence approach Gods Table to receive there the renewall of my Patent unto life.



## CHAP. XX.

*Of the third and last means for the triall and demonstration of Faith, namely, from effects or properties thereof.*



THE last *Medium* which was assigned for the examination of Faith, was the properties or effects of it, by which as by steps wee raise our thoughts to the apprehension of Faith it selfe. To assigne all the consequences or effects of Faith is a labour as difficult as it would bee tedious. I decline both, and shall therefore touch upon some speciall ones which if present, all the rest in their order follow with a voluntary traine. And now as in the soule of man there are two kindes of operations, one *primitive* and *substantiall*, which we call the act of *information*; others *secondary* and *subsequent*, as to understand, to will, to desire, and the like: so Faith, being (as hath beene formerly observed) in some sort the *Actus primus*, or forme of a Christian, I meane that very *medium unionis* whereby the soule of man is really united to Christ, hath therefore in it two kindes of operations. The first as it were *substantiall*, the other *secondary*. The former of these is that act of *vivification* or quickning, by which, Faith doth make a man <sup>a</sup> to live the life of Christ, by <sup>b</sup> knitting him unto Christ as it were with joynts, and sinews,

<sup>a</sup> Gal. 2. 20.  
<sup>b</sup> Ephes. 4. 16.

sinews, and ingrafting him into the unity of that Vine whose fruit is Life.

*c Iohn 15. 1, 3.*

That which doth quicken, is ever of a more excellent nature than that which is quickned; now the soule being a spirit, and therefore within the compasse of highest created perfection, cannot possibly be quickned by any but him who is above all perfection, which the Heathen themselves have acknowledged to be God. For Saint *Paul* hath observed it out of them, that in him we live, and move, and have our being. Now unto life necessary it is that there be a *union* unto the principle or originall of life, which to the soule is God. In regard of the essence of God nothing can be separated from him, he being immense, and filling all things: but yet in regard of his voluntary communication, and dispensing of himselfe unto the creature, the manner of his *speciall presence* doth much vary. Unto this *speciall union* of the creature unto God (in vertue whereof the creature is quickned, and doth in some sort live the life of God) there is necessarily presupposed some sinew or *ligament*, which may be therefore called the *medium*, and instrument of life. This knot in the estate of mans creation was the obedience of the Law, or the covenant of works, which while man did maintaine firme, and unshaken, he had an evident communion with God in all those vitall influences which his mercy was pleased to shed downe upon him: but once untying this knot, and cutting asunder that bond, there did immediately ensue a separation between

God and Man, and by an infallible consequence death likewise. But God being rich in mercy, and not willing to plunge his creature into eternall misery, found a new meanes to *communicate* himselfe unto him, by appointing a more easie Covenant, which should be the second knot of our union unto him, onely to beleeve in Christ incarnate, who had done that for us which we our selves had formerly undone. And this new Covenant is the *Covenant of faith* by which the just do live.

But here a man may object that it is harder for one to discern that he doth live in Christ, then that he beleeves in him, and therefore this can be no good meane by which we may finde out the truth of our Faith. To this we answer, that life must be discerned by those tokens which are inseparable from it, and they are, First a *desire of nourishment*, without which it cannot continue, for nature hath imprinted in all things a love of its own being and preservation, and by consequence a prosecution of all such meanes as may preserve, and a removeall of all such as may endanger or oppresse it. Secondly, a conversion of nourishment into the nature of the body. Thirdly, *augmentation*, and growth, till we come unto that stature which our life requires. Fourthly, *participation* of influences from the virall parts, the Head, the Heart, and others, with conformity unto the principall mover amongst them, for a dead part is ever withered, immoveable, and disobedient to the other faculties. Fifthly,

ly, a *sympathy*, and *communion* in pains or delights with the fellow members. Lastly, a free use of our senses, and other faculties, by all which we may infallibly conclude that a creature liveth.

And so it is in Faith. It frameth the heart to delight in all such spirituall food as is requisite thereunto. Disposing it upon the view, at least upon the taste of any poysonous thing, to be pained with it, and cast it up. The food that nourisheth Faith is as in little Infants, of the same quality with that which begat it, even the *word of life*, wherein there is sincere Milke, and strong meat. The poyson which endangereth it is *Heresie*, which tainteth the *root* of Faith, and goeth about to pervert the assent; and *impiety*, which blasteth, and corrupteth the *branches*. All which the soule of a Faithfull man abhorreth.

Secondly, in Faith there is a conversion likewise, the vertue whereof ever there resides where the vitall power is. In *naturall life* the power of altering is in the *man*, and not in the *meat*, and therefore the meat is assimilated to our flesh: but in *spirituall life* the quickning faculty is in the *meat*, and therefore the man is assimilated, and transformed into the quality of the meat. And indeed the word is not cast into the heart of man, as *meat* into the *stomack*, to be converted into the corrupt quality of nature, but rather as *seed* into the *ground* to convert that Earth which is about it into the quality of it self.

Thirdly, where Faith is there is some growth

Ephes. 4. 16.

in grace, we grow neerer unto Heaven then when we first beleeved, an improvement of our knowledge in the mysteries of godlinesse, which like the Sunne, shines brighter and brighter unto the perfect day; an increase of willingnesse to obey God in all things; and as in the growth of naturall bodies if they be sound and healthy, so in this of Faith likewise, it is universall, and uniforme; one part doth not grow, and another shrivell, neither doth one part grow to big, and disproportioned for another, the Head doth not increase in knowledge, and the heart decay in love, the Heart doth not swell in zeale, and the Hand whither in charity, but in the nourishment of Faith every grace receives proportionably its habituall confirmation.

Fourthly, by the spirituall life of Faith, the faithfull do partake of such heavenly influences as are from the *head* shed downe upon the *members*. The influences of Christ in his Church are many, and peradventure in many things imperceptible. Some principall I conceive to be the influence of his *truth*, and the influence of his *power*. His *truth* is exhibited in *teaching* the Church, which is *illumination*, his *power* partly in *guiding* the Church, and partly in *defending* it, that is *direction*, this *protection*. Now in all these do they who are in Christ, according to the measure and proportion of his Spirit, certainly communicate. They have their eyes more or lesse opened, like *Paul*, to see the terrours of God, the fearfulnessse of sinne, the rottennesse of a spirituall death.

death, the pretiousnesse of Christ and his promises, the glimpses and rayes of that glory which shall be revealed: they have their feet loosened with *Lazarus*, that they can now rise, and walke, and leape, and praise God. Lastly, they are strengthened and cloathed with the whole armes of God, which secureth them against all the malice, or force of Satan.

Fifthly, where faith is, there is a *naturall compassion* in all the members of Christ towards each other. If sinne be by one member committed, the other members are troubled for it, because they are all partakers of that Spirit which is grieved with the sins of his people. If one part be afflicted, the other are interested in the pain, because all are united together in one head which is the Fountaine, and originall of Sense. The members of the Church are not like paralytick and unjoynted members, which cannot move towards the succour of each other.

Lastly, where Faith is, there all the *faculties* are *expedite* and free in their operations. The eye open to see the wonders of Gods Law, the eare open to hear his voyce, the mouth open to praise his name, the arme enlarged towards the reliefe of his servants, the whole man tenderly sensible of all pressures, and repugnant qualites.

The secondary effects of faith are amongst sundry others such as these. First, <sup>o</sup> a love and liking of those spirituall truths which by faith I assent unto. For saving Faith being an *assent* with *adherence* and delight, contrary to that of Devils which

ἡ ἀγάπη τοῦ Θεοῦ  
καὶ τῶν ἀδελφῶν  
ἐκ τῆς πίστεως  
ἐκτείνεται  
ἐν τῇ καρδίᾳ  
καὶ ἐν τοῖς μέ-  
λεσιν  
καὶ ἐν τοῖς ὅ-  
λοις τοῦ σώματος  
καὶ ἐν τοῖς ὅ-  
λοις τῆς ψυχῆς  
καὶ ἐν τοῖς ὅ-  
λοις τῆς οὐ-  
ρανίους

which is with trembling and horror (which delight is a kinde of relish, and experience of the goodnesse of those objects we assent unto;) it necessarily followes even from the dictate of Nature (which instructeth a man to love that which worketh in him delight and comfort) that from this assent must arise an approbation and love of those objects whence doth issue such sweetnesse. A second effect is *assiance* and *hope*, confidently for the present relying on the goodnesse, and for the future waiting on the power of God, which shall to the full in time performe what he hath in his Word promised; when once the minde of a man is wrought so to assent unto divine promises made in Christ, as to acknowledge an interest, and propriety unto them, and that to be at last actually performed, not by a man, who is subject both to *unfaithfulness* in perseverance, and to *disability* in performance of his promises (for every man is a lyar, either by imposture, ready to deceive, or by impotency, likely to disappoint the expectations of those who relye upon him,) but by *Almighty God*, who the better to confirme our faith in him, hath both by his *Word* and *Oath* engaged his fidelity, and is altogether omnipotent to do what he hath purposed: Impossible it is but from such an assent, grounded on the Veracity, and on the All-sufficiency of God, there should result in the minde of a faithfull man a confident dependance on such promises, renouncing in the meane time all selfe dependance, as in it selfe utterly impotent, and resolving



solving in the midst of Temptations to relye on him, to hold fast his mercy, and the profession of his Faith without wavering, having an eye to the recompence of reward, and being assured that he who hath promised will certainly bring it to passe.

A third effect of Faith is joy, and peace of Conscience, <sup>b</sup> for *being justified by faith we have peace with God.* The minde is by faith, and the impression of sweetnesse in Gods promises, composed unto a settled calmenesse and serenity. I do not mean a *dead peace*, an immobility, and sleepinesse of Conscience, like the rest of a dreaming prisoner : but such a peace as a man may by a syllogisme of the practick judgement upon right examination of his own interest in Christ, safely inferre unto himselfe. The wicked often hath an appearance of peace as well as the faithfull : but here is the difference. Between a wicked mans sinne and him there is a *Doore* shut, which will surely one day open, for it is but either a doore of *Error*, or the doore of *Death* : for sinne lyeth at the doore ready to flye at his throat as soone as it shall finde either his eyes open to see it, or his life to let it in upon the soule : but between a faithfull man, and his sinne, there is a *Corner-stone*, a Wall of fire, through which Satan himselfe cannot break, even the merits of Christ Jesus. Briefly, the peace which comes from Faith, hath these two properties in it, *tranquillity* and *serenity* too ; otherwise it is but like the calmenesse of the dead Sea, whose unmoveableness is not *Nature*, but a *Curse*.

b Rom. 5. 1.

aA 9s 15.

The last effect which I shall now name of Faith, is that generall effect of *fructification*. \* *purifying the heart*, and disposing it unto holiness and new obedience, which is to be framed after Gods Law. Faith *unites* us unto Christ, being thus united we are quickned by *one* and the same Spirit; having one spirit and soule we must needs agree in the *same operations*, and those operations must necessarily beare conformity unto the same rule, and that rule is the Law, under which Christ himselfe was for our sakes made. So that the rule to examine this effect of Faith by, should be the whole compasse of Gods Law, which to enter into, were to redouble all this labour past; for thy Law (saith David) is exceeding wide. Briefly therefore in all our *obedience* observe these few rules. First, the *obligatory power* which is in the Law depends upon the one, and sole *authority* of the *Law-giver* who is God. He that breaks but one Commandement ventures to violate that authority which by the same Ordination made one equally obligatory with the rest. And therefore our obedience must not be *partiall*, but *universall* unto the whole Law, inasmuch as it proceeds from that Faith which without indulgence, or dispensation, yeeldeth assent unto the whole compasse of Divine Truth. Secondly, as is God, so is his Law, a *spirituall* and a *perfect Law*, and therefore requires a *universality of the subject*, as well as of the *obedience*. I mean (besides that perfect integrity of Nature, which in regard of present inherence is irrecoverably lost in *Adam*, and supplied

supplied only by the imputed righteousnesse and integrity of Christ) an inward, spirituall, sincere obedience of heart, from thence spreading like lines from a Centre unto the whole circumference of our Nature, unto our Words, Actions, Gestures, unto all our parts, without crooked, mercenary, and reserved respects, wherein men often in stead of the Lord, make their ends or their feares their God. Lastly, remember that in every Law all homogeneall matters to the maine duty which is comanded, every sprig, or seed, or originall, or degree thereof, is included, as all the severall branches of a Tree are fastned to one and the same stock. And by these rules are we to examine the truth of our obedience. But here before I draw downe these premises to an Assumption, I will but name one caution which is this, That Faith as it may be either *habituall* or *actuell*, so it is the cause of these holy actions, either habitually by framing and disposing the heart unto them, or actually, when it is it selfe, as it ought ever to be, sound and operative. But sometimes Faith (so great is the corruption of our nature) admits of a decay, and languor, wherein it lies as it were like fire under ashes raked up, and stifled under our corruptions. Again in some there is a weaker, in some a stronger Faith, according unto which difference, there must be a difference in the measure, and magnitude of the effects. But yet it is infallibly true that all, or most of those holy fruits doe in some seasons or other bud forth of that stocke which is quick-

ned by Faith, though sometimes in some men lesse discernable by reason of corruptions interposed. For it usually thus falleth out, that our graces are but like the Army of *Gideon*, a small handfull; whereas our corruptions are like the *Midianites* which lay on the ground as Grashoppers innumerable. But yet in these God crowneth his owne meanest gifts with victory, and successe.

So then these things being thus proposed let the conscience without connivence examine it selfe by such interrogatories as these. Do I finde my selfe live by the Faith of the Sonne of God who gave himselfe for me? Do I delight in his Word more than my appointed food, never adulterating it with the Leaven or Drege of hereticall fancies or dead works? Doth the word of Truth transforme me to the Image of it selfe, Crucifying all those corruptions which harboured in me? Doe I finde my selfe to grow in all graces universally, and uniformly towards God and Man, not thinking to recompence some defects which my nature drives me unto, with supererogation (as I conceive) and over performance of such duties as are not so visibly repugnant to my personall corruptions? Do the beames of the Sunne of righteousnesse shining on my soule lighten me with his truth, and with his power sway me unto all good? Am I heartily affected with all the conditions of Gods Church, to mourn, or to rejoyce with it even at such times, when mine owne particular estate would frame

me

me unto affections of a contrary temper? Have I free use of all my spirituall senses, to see the light of God, to heare his Word, to taste his mercies, to feele with much tenderneſſe all the wounds and preſſures of ſinne? Do I love all divine truth, not ſo much becauſe proportionable unto my deſires, but becauſe conformable unto God? Am I reſolved in all eſtates to relie on Gods mercy and providence, though he ſhould kill me to truſt in him? Do I wholly renounce all truſt in mine own worthineſſe, or in any concurrences of mine own naturally towards God? Do I not build either my hopes or feares upon the faces of men, nor make either them or my ſelfe the *rule or end* of my deſires? finally, do I endeavour a univerſall obedience unto Gods Law in all the whole latitude, and extent of it, not indulging to my ſelfe liberty in any knowne ſinne? Is not my obedience mercenary, and hypocriticall, but ſpirituall, and ſincere? Do I not ſwallow gnats, nor ſtumble at ſtraws, nor diſpenſe with my ſelfe for the leaſt of ſinnes, for irregular thoughts, for occasions of offence, for appearences of evil, for the motions of concupiſcence, for idle words and vaine con- verſation, and whatſoever is in the loweſt degree forbidden? And though in any, or all theſe I may be ſometimes overtaken (as who is it that can ſay I have waſhed my hands in innocency, I am clean from my ſinnes?) Do I yet relent for it, ſtrive, and reſolve againſt it? in a word, doth not mine owne heart condemne me of ſelfe-deceit, of hy- pocriſie, of halting and diſſembling in Gods ſer-

vice? Then may I safely conclude that I have partaked of the saving efficacy of Faith, and am fitly qualified to partake of these holy mysteries, whereby this good work of faith begun in me, may be strengthened, and more perfected against the day of the Lord Jesus.

In the receiving of which we must use all both inward and outward reverence, secret elevations of Spirit, and comfortable thoughts touching the mercies of God in Christ, touching the qualities and benefits of his Passion, and of our sins that caused it: and Lastly, for the course of our life after, we must pitch upon a constant resolution to abandon all sinne, and to keep a strict hand over all our wayes; <sup>a</sup> lest turning againe with the Swine to the mire, that which should bee the badge of our honour, prove the Character of our shame. The *Persians* had a Festivall time one day in the yeere which they called *Vitiorum interitum*, wherein they slew all Serpents and venomous creatures, and after that till the revolution of that same day suffered them to swarme again as fast as ever: If we think in that manner to destroy our sinnes, and only one day in the yeere, when we celebrate this holy Festivall; the evill spirit may haply depart for a day in policy, but surely he will turne again, with seven other spirits, and make the end of that man worse than his beginning. But that ground which drinketh in the raine which commeth often upon it (and what raine comparable to a showre of Christs blood in the Sacrament?) and bringeth forth herbs

a Deserter de  
char. dore d'au-  
nator, de qua  
meditationes inno-  
ratur. Auguſt.  
livison de Reg.  
l'esp. lib. 2.

herbs meet for the use of him that dressed it,  
receiveth blessings from God ; A *Cup of blef-*  
*sing* here , but *Rivers of blessednesse* hereafter,  
in that Paradise which is above, where he  
who is in this life the *Object* of our  
Faith and Hope , shall bee the  
*End* and *Reward* of them  
both for ever.

\* \* \*

FINIS.



a Potus quasi  
quedam incor-  
poratio subjecti  
obsequii, volun-  
tatis junctis,  
afflictibus unitis:  
cibus carnis hujus  
quedam avidi-  
tas est, & quod-  
dam desiderium  
mandandi in ipso.  
Cypr. ibid.

ibid. Chry. ho.

24. in 1. Cor.

Qui vult vivere

habet ubi vivat,

accedat, credat,

incorporetur, vi-

visificetur. Au. ep.

59 & vid. de

ciu. dei. l. 10. c. 6.

b Sic olim sacra-

mentum appel-

latum. vid. Dur.

de ritibus eccle-

sie lib. 2. cap. 55.

union unto Christ daily loosened and slackened by the distempers of sin : for the reestablishing whereof God hath appointed these sacred Mysteries, as effectually instruments, where they meet with a qualified subject, to produce a more firme and close union of the Soule to Christ, & to strengthen our Faith which is the joynt and sinew by which that union is preserved, to cure those wounds, & purge those iniquities whose property it is to separate betwixt Christ and us, to make us<sup>a</sup> submit our services, to knit our wils, to conforme our affections, and to incorporate our persons into him; that so by constant, though slow proceedings we might be changed from glory to glory, and attaine unto the measure of Christ; there where our Faith can no way be impaired, our bodies and soules subject to no decay, and by consequence stand in no need of any such<sup>b</sup> viaticums as wee here use to strengthen us in a journey so much both above the Perfection, and against the corruption of our present Nature.

#### CHAP. XIV.

*Of three other Ends of the holy Sacrament, the fellowship or union of the faithfull, the oblation of the covenant of grace, and the abrogation of the Passover.*

**N**OW as the same nourishment which preserveth the Union between the Soule and Body, or head and members, doth

doth in like manner preserve the Union between the members themselves : even so this Sacrament is as it were the sinew of the Church, whereby the Faithfull, being all animated by the same Spirit that makes them one with CHRIST, are knit together in a bond of Peace, conspiring all in a unity of thoughts and desires, having the same common Enemies to withstand, the same common Prince to obey, the same common rule to direct them, the same common way to passe, the same common Faith to vindicate, and therefore the same mutuall engagements to further and advance the good of each other ; so that the next immediate effect of this Sacrament is to confirme the Union of all the members of the Church each to other in a *Communion of Saints*, whereby their prayers are the more strengthened, and their adversaries the more resisted : for as in naturall things, <sup>d</sup> Union strengtheneth motions naturall, and weakeneth violent, so in the Church, Union strengtheneth all spirituall motions, whether upward as meditations and prayers to God, or downward as sympathy, and good workes towards our weak Brethren, and it hindereth all violent motions, the strength of sinne, the darts of Satan, the provocations of the World, the Judgements of God, or whatever evill may bee by the flesh either committed or deserved. And this Union of the Faithfull is both in the Elements  
and

<sup>c</sup> Ephes. 4. 3, 4.

<sup>d</sup> Advancement of learning. l. 2.

*a* Quod de  
 munda corpus  
 suum panem vo-  
 cat de multorum  
 Granorum Adu-  
 natione conge-  
 lum, populum  
 nostrum quem  
 portabat indicat  
 adunatum, &c.  
*Cyr. li. i. Epi 6.*  
*ἐκ τῶν πολλῶν ὁ  
 ἅγιος λαὸς ὁ  
 ἑκκλησία, &c.*  
*Corysset in*  
*i Cor Hom. 24.*  
*2 Cor 10 17.*

and appellations, and in the ancient ceremonies, and in the very act of eating and drinking most significantly represented.

First, for the Elements, they are such as, though naturally their parts were separated in severall graines and grapes, yet are they by the art of man moulded together and made up into one artificiall body consisting of divers homogeneous parts: men by Nature are disjoynted not more in being, than in affections and desires each from other, every one being his own end, and not any way affected with that tenderesse of Communion, or bowels of love, which in Christ we recover; but now Christ hath redeemed us from this estate of enmity, and drawing us all to the pursuite of one common end, and thereunto enabling us by one uniforme rule his holy Word, and by one vitall Principle his holy Spirit; we are by the meanes of this holy Sacrament after the same manner reunited into one spirituall Body, as the Elements (though originally severall) are into one artificiall masse. And for the same reason (as I conceive) was the holy Passeeover in the Law commanded to be one whole Lambe, and eaten in one Family, and not to have one bone of it broken, to signifie that there should be all unity, and no Schisme or rapture in the Church which is Christs Body.

Secondly, for the appellations of this Sacrament, it is commonly called the The Lords  
 e Supper,

*e* Ephes. 4. 3, 4.

Supper, which word, though with us it import nothing but an ordinary course and time of eating, yet in other Language it expresseth that which the other appellation retains, Communion or fellowship: and lastly, it was called by the Ancients a *Synaxis*, a collection, gathering together, or assembling of the faithfull, namely into that unity which Christ by his merits purchased, by his <sup>b</sup> prayer obtained, and by his Spirit wrought in them; so great hath ever beene the Wisedome of Gods Spirit and of his Church, which is ruled by it, to impose on divine institutions such names as might expresse their vertue and our duty: as *Adams* Sacrament was called the <sup>c</sup> Tree of Life; the *Jews* Sacraments, the <sup>d</sup> Covenant, and the <sup>e</sup> Passeeover; and with the Christians, Baptisme is called <sup>f</sup> Regeneration, and the Lords Supper & Communion, that by the names we might be put in minde of the power of the things themselves.

Thirdly, for the Ceremonies and Customes annexed unto this Sacrament in the Primitive times, notwithstanding for superstitious abuses some of them have beene abolished, yet in their owne originall use they did signifie this uniting and knitting quality which the Sacraments have in it, whereby the faithfull are made one with Christ by faith, and amongst themselves by love.

And first they had a custom of <sup>b</sup> mixing Water with the Wine (as there came Water and

P

Blood

*c* Cerna, dicitur  
narrat, à communione  
vescentium. Plat. et Ista.

*a* quasi dicitur  
et dicitur  
dicitur.

*b* John 17.

*c* Gen. 3. 22.  
*d* Gen. 17. 10.

*e* Exod. 12. 17.

*f* Tit. 3. 5.

*g* 1 Cor. 10. 16.

*h* Quando in ca-

lice vino aqua

miscetur, Christo

populus aduna-

tur: si vinum

tantum quis of-

ferat, sanguis

Christi incipit

esse sine nobis; si

verò aqua sit so-

la, plebs incipit

esse sine Christo,

Cyp. l. 3. Epist. 3.

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

et dicitur dicitur

i. *Stuck. antiq.*  
*congru. l. 3. c. 11.*

4. *Rev. 7. 15.*

1. *Iniqua quidem*  
*in deus quidem,*  
*Eccl. 1. 1. 1. 1. 1.*  
*Apol. 2.*  
*in Scab. de*  
*subt. exercit.*  
*Arif. Pol. l. 2. c.*  
 4.

Blood out of Christs side) which, however it might have a naturall reason, because of the heat of the Country, and custome of those Southern parts, where the use was to correct the heat of Wine with Water; yet was it by the Christians used not without a mysticall and allegoricall sense; to expresse the mixture (whereof this Sacrament is an effectuall instrument) of all the People (who have faith to receive it) with Christs Blood; & Water being by the Holy Ghost himselfe interpreted for People and Nations.

Secondly, at the receiving of this holy Sacrament, their custome was to kisse one another with an holy kisse, or a kisse of love, as a testification of mutuall dearenesse, it proceeding from the excellency of the spirits and readinesse of Nature, to meet and unite it selfe unto the thing beloved; for love is nothing else but a delightfull affection, arising from an attractive power in the goodnesse of some excellent Object, unto which it endeavoureth to cleave and to unite it selfe, and therefore it was an argument of hellish hypocrisie in *Judas*, and an imitation of his father the Divell, (who transformeth himselfe into an Angell of Light for the enlargement of his kingdome) to use this holy symbole of love for the instrument of a hatred so much the more devilish than any, by how much the object of it was the more divine.

Thirdly, after the celebration of the divine  
 Myseries,





testimoniall of Peace, to receive and exhibite this holy Sacrament, as the seale and earnest of that union which the parties whom it did concerne had betweene themselves. Such hath ever beene the care of the holy Church in all the customes and ceremoniall accessions whether of decency or charity which have been by it appointed in this holy Sacrament, that by them and in them all, the concinnation of the Body of Christ, the fellowship, sympathy, and unity of his members, might be both signified and professed: that as we have all but one Sacrament, which is the Food of life, so we should have but one Soule, which is the Spirit of life, and from thence but one heart, and one minde, thinking, and loving, and pursuing all the same things, through the same way, by the same rule, to the same end. And for this reason amongst others I take it, it is that our Church doth require in the Receiving of these Mysteries a uniformity in all her Members, even in matters that are of themselves indifferent, that in the Sacrament of unity there might not appeare any breach or Schisme, but that as at all times, so much more then, we should all think, and speake, and doe the same things, least the manner should oppose the substance of the celebration.

Lastly, if wee consider the very act of eating and drinking, even therein is expressed the fellowship and the union of the faithfull to each other, for even by Nature are men directed

Act 4. 32.  
Phil. 1. 27.  
*Unum signum  
habemus, quare  
non in uno evili  
sumus? Aug To. 7.  
Sermad pleb.  
Cesaricnsis.*

*Εἰς ἑνότητα  
ἐκκλησίας, ἧτοι γὰρ  
ἐξ αὐτῆς ἑνωμένοι  
ἐξ ἀνάγκης, ὁμοῦ.  
Εἰς βίβλ. li. 9. ca. 6.*

*vid. fus. de hac  
re Stuck. antiq.  
conviv. l. 1. ca. 3.*



to expresse their affections or reconcilements to others in feasts and invitations, where even <sup>a</sup> publique Enemies have condescended to termes of fairenesse and plaussibility, for which cause it is noted for one of the <sup>x</sup> Acts of Tyrants; whereby to dissociate the mindes of their Subjects, and so to breake them when they are asunder, whom all together they could not bend, to interdict invitations and mutuall hospitalities, whereby the body politick is as well preserved as the naturall, and the love of men as much nourished as their bodies. And therefore where <sup>a</sup> Joseph did love most, there was the messe doubled, and the nationall hatred betweene the *Jewes* and *Egyptians* springing from the diversity of Religions (whose <sup>b</sup> worke it is to knit and fasten the affections of men) was no way better expressed than by their <sup>c</sup> mutuall abominating the tables of each other. So that in all these circumstances we find how the union of the faithfull unto each other is in this holy Sacrament both signified and confirmed; whereby (however <sup>d</sup> they may in regard of temporall relations stand at great distance, even as great as is betweene the Palace and the Prison) yet in Christ they are all fellow-members of the same cōmon Body, & fellow-heires of the same common Kingdom, and spirituall stones of the same common Church, which is a <sup>e</sup> name of unity and Peace. They have <sup>f</sup> one Father who deriveth on them an equall Nobility, one Lord who equally go-

u Scipio & Hadrubal apud Syphacem Liv. 20.  
x Actis Polit.  
lib. 5. cap. 11.  
vid. Baron. an.  
100. num. 3.

a Gen. 43. 34.

b Religio à religanda Cicero.

c Gen 43. 32.

d ἐν τῇ ἐκκλησίᾳ τῇ αἰ-  
σθητῇ, καὶ οὐκ ἐν  
τῇ πνευματικῇ ἐκκλησίᾳ.  
Chrysost. in Rom. Hom. 1. 2.

e ἡ τῆς ἐκκλησίας  
ὁνομασία καὶ ἡ ἐκκλησία  
αὐτῆς ἡ ἐκκλησία καὶ  
ἐκκλησία ἐκκλησία.  
Chrys. in 1 Cor.  
hom. 1.

f Ephes. 4. 6.



Christ deceitfull; his propriety uncertaine, if not quite desperate; till at last the faithfull Soule lies gasping and panting for breath under the buffets of this messenger of Satan. And for this cause it hath pleased our good God (who hath promised never to faile nor forsake us) that wee might not be swallowed up with griefe to renew often our right, and exhibite with his *owne* hands (for what is done by his Officers is by him done) that sacred Body with the efficacy of it unto us, that wee might fore-enjoy the promised Inheritance, and put, not into our Chests or Coffers which may haply by casualties miscarry, but into our very bowels, into our substance and soule the pledges of our Salvation, that wee might at this spirituall Altar see Christ as it were crucified before our eyes, & clinge unto his Crosse, and graspe it in our armes, suck in his Blood, and with it salvation, put in our hands with *Thomas*, not out of diffidence, but out of faith into his side, and fasten our tongues in his sacred wounds, that being all over dyed with his Blood, wee may use boldnesse, and approach to the Throne of Grace, lifting up unto heaven in faith and confidence of acceptance those eyes and hands which have seene and handled him, opening wide that mouth which hath received him, & crying aloud with that tongue which having tasted the Bread of Life, hath from thence both strength and arguments for prayer to move God for mercy: this then is a singular

4 Heb. 13. 6.

beal 20/11 1111-  
1111 1111 1111  
1111 1111 1111  
1111 1111 1111  
1111 1111 1111

e Gal. 3. 7.  
d Cruci haeremus,  
sanguinem sugi-  
mus & inter ipsa  
Redemptoris no-  
stra vulnera figi-  
mus linguam,  
&c. Cyprian. de  
cruce Dom.

<sup>e</sup> Heb. 6. 18

<sup>f</sup> Gen. 17. 11.

Rom. 4. 11.

Exod. 12. 13

\* Aug. de doctr.  
Christ. l. 2. c. 1.  
α σφραγὶς ἡ σφραγὶς.  
λα τῶν μαθόντων.  
μυστήριον. Arist. de  
Interpr. cap. 1  
b Plus annulis  
nostris quam a-  
nimis creditur,  
Seneca  
c Bernardus.

δεδόται ἡ δόξα  
τοῦ μαθητῆς  
ὡς τοῦ μαθητῆ  
τοῦ μαθητῆ  
τοῦ μαθητῆ  
τοῦ μαθητῆ  
τοῦ μαθητῆ  
τοῦ μαθητῆ  
τοῦ μαθητῆ  
Chrysost. in Gen.  
Hom. 39.

singular benefit of this Sacrament, the often repetition and celebration whereof is as it were the renewing, or rather the confirming with more and more seales our Patent of life; that by so many things, in the <sup>e</sup> smallest whereof it is impossible for God to lye, wee might have strong consolation who have our refuge to lay hold on him who in these holy Mysteries is set before us; for the Sacrament is not onely a <sup>f</sup> *Signe* to represent, but a *Seale* to exhibit that which it represents. In the *Signe* wee see, in the seale wee receive him. In the *Signe* wee have the image, in the seale the benefit of Christs Body, for \* the nature of a *Signe* is to discover and represent that which in it selfe is obscure or absent (as \* words are called signes and symboles of our invisible thoughts;) but the <sup>b</sup> property of a *Seale* is to ratifie and to establish that which might otherwise be uneffectuall; for which cause some have called the Sacrament by the name of a <sup>a</sup> *Ring*, which men use in sealing those writings unto which they annex their trust and credit. And as the Sacrament is a *Signe* and *Seale* from God to us representing and exhibiting his benefits, so should it be a *signe* and *seale* from us to God, a *signe* to <sup>a</sup> separate us frō sinners, a *seale* to oblige us to all performances of faith, and thankfulness on our part required.

Another End and Effect of this holy Sacrament, was to abrogate the *Passover*, and testifie the alteration of those former Types which were

## Lords last Supper.

131

were not the commemorations, but the predictions of Christs Passion: and for this cause our blessed Saviour did celebrate both those Suppers at the same time, (but the new Supper after the other, and in the evening, whereby<sup>f</sup> was figured the fulnesse of time) that thereby the presence of the substance might evacuate the shadow: even as the Sunne doth with his lustre take away all those lesser and substituted lights, which were used for no other purpose but to supply the defect which there was of him. The Passeeover however in the nature of a sacrifice it did prefigure Christ, yet in the nature of a Solemnity and annuall commemoration it did immediately respect the temporall deliverance of that People out of Egypt, by the sprinkling of their dores with blood, which was it selfe but a shadow of our freedome from Satan: so that their Sacrament was but the Type of a Type; and therefore must needs have so much the weaker and more obscure reference unto Christ, even as those draughts doe lesse resemble the face of a man which are taken from a former piece, <sup>b</sup> or that light the brightnesse of its originall, which shines weakely through a second or third reflexion. Besides this small light which shined from the Passeeover on the people of the *Jewes*, and by which they were something though darkly enabled to behold Christ, was but like the light in a house or family, which could not shine beyond the

\*

narrow

*elidit i vltis  
vltis additum Ma.  
vltis. Chryf. in  
Math. Hom. 81.  
fi si iudicium  
maioris vltis  
vltis. vltis.  
Ibid.  
g. Est hoc natu-  
ra fideribus ut  
parva & exilis  
validiorum ex-  
ortus obscurat.  
Plus. Paneg.*

*h. Cum velut e  
speculo in specu-  
lum trahit i-  
maginem, Lucet.*

<sup>a</sup> Exod. 12. 46.

<sup>b</sup> Luk. 2. 32.

<sup>c</sup> 1 Cor. 11. 33.

<sup>d</sup> Ept. 1. 14.  
Hof. 1. 10. 11.

narrow compasse of that small people, and therefore it was to be eaten in such a family, to signifie, as I conceive, that the Church was then but as a handfull or household in respect of that fulnesse of the *Gentiles* which was to follow. Now then the Church being to enlarge its borders, and to bee co-extended with the World, it stood in need of a greater light, even that Sunne of Righteousnesse, who was now to be as well the <sup>b</sup> light to lighten the *Gentiles*, as he had beene formerly the Glory of his People *Israel*. And therefore we may observe that this second Sacrament was not to be eaten in a private separated Family, but the Church was <sup>c</sup> *to come together, and to stay one for another*, that in the confluence of the People, and the publikenesse of the action, the encrease and amplitude of the Church might bee expressed. Besides the *Gentiles* were uninterested in that temporall Deliverance of the *Jewes* from *Pharaoh*, it being a particular and nationall benefit, and therefore the commemoration thereof in the Paschall Lamb, could not, by them, who in the loines of their Ancestours had not beene there delivered, be literally and with reflexion on themselves celebrated. Requisite therefore in this respect also it was, in as much as the <sup>d</sup> partition wall was broken downe, and both *Jew* and *Gentile* were incorporated into one head, that nationall and particular relations ceasing, such a Sacrament might bee reinstituted; wherein the



the universall restoring of all mankind might be represented. And certainly for a man at mid-day to shut his windowes from the communion of the generall light, and to use onely private lampes of his owne, as it is towards men madnesse, so it is impiety and Schisme in Religion. There is betweene the Gospell and the Legall Ceremonies (as I observed) the same proportion of difference as is betweene household Tapers and the common Sun-shine, as in regard of the amplitude of their light, and of the *extent* of their light, so in the *duration* of it likewise; for as Lampes within a small time doe of themselves expire and perish, whereas the light of the Sunne doth never waste it selfe: even so *Jewish* rites were by Gods institution perishable and temporary, during that *infancie* of the Church, wherein it was not able to looke on a brighter object, but when in the fulnesse of time the Church was growne unto a firmer sense, then *in* the death of Christ did those Types likewise die, and were together with the sinnes of the World cancelled upon the Crosse. Amongst the *Persians* it was a solemne observation to nullifie for a time the force of their Lawes, and to extinguish those fires, which they were wont idolatrously to adore, upon the death of their King, as if by him both their policy and Religion had beene animated: even so at the death of our blessed Saviour were all those

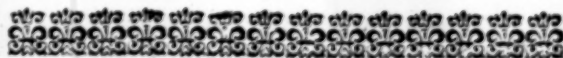
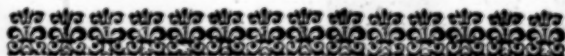
*a* Vid. Aug. Ep. 5  
ad Marcellinum,  
Et Epist. 19. ad  
Hieron. cap. 2. &  
Tert. cont. Iude.  
cap. 2. & de  
monogam. c. 7. &  
de Orat. cap. 1.  
*b* Gal. 4. 3.  
*c* Eph. 2. 15, 16.

*d* Vid. Brisso. d.  
reg. p. 205. r. p.  
27.



e Heb. 10. 4.

Legall Ordinances, those holy fires, which were wont to send up the sweet savour of incense, and sacrifices unto heaven, abolished he (who before had substituted them in his roome, and by an effectuall influence from himselfe made them temporary instruments of that propitiation, which it was e impossible for them in their owne natures to have effected) being himselfe come to finish that worke which was by them onely fore-shadowed, but not begun, much lesse accomplished.



CHAP. XV.

*The last End of this holy Sacrament; namely, the Celebration and Memory of Christs Death. A brief Collection of all the benefits which are by his Death conveyed on the Church. The Question touching the quality of temporall Punishments stated.*

**T**HE last and most expresse End of this holy Sacrament is to celebrate the <sup>a</sup> Memory of Christs Death and Passion, which was that unvaluable price of our double Redemption, Redemption from Hell, and Redemption unto Glory. Great Deliverances, as they have moved the <sup>b</sup> Church unto anniversary celebrations of them, <sup>c</sup> which Christ himself hath been pleased to honour with his own Presence; so have they drawn even Heathen men also not only to <sup>d</sup> solemnize the Festivals and deifie the memories of those unto whose inventions they owed the good things which they enjoy, but farther to honour even <sup>e</sup> brute creatures themselves with solemn triumphs and memorials: nay <sup>f</sup> beasts have not been forgetfull of those unto whom they owe any way their life and safety; how much more then doth it become Christians to celebrate with an eternall memory the Author of their Redemption, a work beyond all that ever the Sunne saw; yea, a work whose lustre darkned the Sunne it self, and which the Angels cannot comprehend. Matters

Q

circumstantiall,

<sup>a</sup> 1 Cor. 11.

<sup>b</sup> Hebr. 9. i 7.  
<sup>c</sup> 1 Mac. 4. 55. 56.  
<sup>d</sup> Iohn 10. 22.

<sup>d</sup> Cypr. de Idol. Vanie. Min. Fel. in O Slav. Clem. Alex. in prorepticis.

<sup>e</sup> Anseres quotannis apud Romanos splendida in Lestica sedebant, quod in obsidione Capitolii excitassent. vid. Ros. Antiqu. Rom. lib. 4. cap. 17.

<sup>f</sup> Leo apud Aug. Gel. lib. 5. ca. 14.

circumstantiall, as Time, and Place, and matters  
 Typicall, and representative; as Ceremonies, Sa-  
 crifices, and Sacraments, as they receive their par-  
 ticular advancement and sanctification from those  
 works which they immediately respect; so are  
 they not by us to be solemnely celebrated with-  
 out continued memories of those works which  
 do so dignifie them. All places naturally being  
 but severall parcels of the same common aire and  
 earth, are of an equall worth: But when it plea-  
 seth God in any place to bestow a more speciall  
 ray of his Presence, and to sanctifie any Temple  
 unto his own service, as it is then by that extraor-  
 dinary Presence of his made a holy and consecra-  
 ted Place; so are we when we enter into it to  
 look unto our feet, to pull off our shoes, to  
 have an eye unto him that filleth it with his Pre-  
 sence; for otherwise if we enter into it as into a  
 common place, we shall offer nothing but the sa-  
 crifice of fooles. All *Times* are naturally equall,  
 as being distinguished by the same constant and  
 uniforme motion of the Heavens, yet notwith-  
 standing when God shall by any notable and ex-  
 traordinary work of his, honour and sanctifie some  
 certain dayes, as he did the Jewish Sabbath with  
 respect to the Creation, & our Lords day by rai-  
 sing up Christ from the dead, as they are by this  
 wonderfull work of his severed from the rank of  
 common times, so are we ever when we come un-  
 to them not to passe them over without the me-  
 mory of that work which had so advanced them:  
 otherwise to solemnize a day without reference  
 unto

g Exed. 40. 34.  
 Kings 8. 11.

h Eccles. 4. 17.  
 i Exod. 3. 4.

unto the cause of its solemnization, is but a blinde observance. And for this cause when God commands reverence to places, and sanctification of dayes, he annexeth the ground of both, and leads us to a sight of those works from which they receive both their dignity and institution; so likewise in Sacraments, to eat Bread and drink Wine, are naked, common, simple actions, and in themselves alwayes alike, but when Christ shall by that great work of his Death set them apart unto a holy use, and make them representations of his own sacred Body, as they are by this divine relation hallowed, so to partake of them without commemorating that great work which hath so sanctified them, is not only impious in that it perverteth the divine institution, but absurd likewise, it being all one, as if a man should with much ceremony and solemnity receive parchment and wax, never so much as thinking on the land it conveyes, or look on a Picture without any reflection on the pattern and originall which it resembleth, which is indeed to look on the wood and not on the Picture; it being naturally impossible to separate things in notion whose being doth consist in relation to each other. So then the Sacrament being a Typicall service, is not, nor can be celebrated without a resemblance of the substance which it resembleth; which thing, according as is the pretiousnesse, value, and importance of it, doth proportionably impose on us a greater necessity of this Duty; which is then rightly performed, when there is a deep im-

le des d'ajout  
sur les paroles de  
Mars, Dialog.